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ILLUSTRATIONS
OF
MASONRY.

BY
WILLIAM PRESTON,
PAST MASTER OF THE LODGE OF ANTIQUITY
ACTING BY IMMEMORIAL CONSTITUTION.

The man, whose mind on virtue bent,
Pursues some greatly good intent
With undiverted aim;
Serene, beholds the angry croud,
Nor can their clamours fierce and loud,
His stubborn honour tame.

BLACKLOCK.

THE NINTH EDITION:
WITH CONSIDERABLE ADDITIONS.

A. Graner

LONDON:

PRINTED FOR G. AND T. WILKIE,
N^o 57, PATERNOSTER-ROW.

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TO THE
RIGHT HONOURABLE
L O R D P E T R E,
PAST GRAND MASTER
OF THE
ANCIENT AND HONOURABLE SOCIETY
OF
FREE AND ACCEPTED MASONS,
THIS TREATISE
IS,
WITH THE GREATEST RESPECT,
INSCRIBED;
BY
HIS LORDSHIP'S
MOST OBEDIENT
SERVANT, AND BROTHER,
WILLIAM PRESTON.

P R E F A C E.

THE favourable reception this Treatise has met with in the several Editions through which it has passed, encourages the Author to hope that its appearance on a still more enlarged scale, will not render it less deserving the countenance of his Brethren. He would be wanting in gratitude to his friends, not to acknowledge his obligations to several gentlemen for many curious extracts, and the perusal of some valuable manuscripts, which have enabled him to illustrate his subject with greater accuracy and precision.

This Tract is divided into Four Books. In the First Book, the excellency of Masonry is displayed. In the Second Book the Lectures of the different Degrees are illustrated, with occasional remarks; and a brief description is given of the ancient ceremonies of the Order. This part of the Treatise, which the Author considers most essential for the instruction and improvement of his Brethren, is considerably extended in the present edition. The Third Book contains the copy of a curious old Manuscript on Masonry, with annotations, the better to explain this authentic document of antiquity.

The Fourth Book is restricted to the history of Masonry, from its first appearance in England to the present time, in the course of which are introduced the most remarkable occurrences of the Society, both at home and abroad, with some account of the principal patrons and protectors of the fraternity at different periods. The progress of the Society on the Continent, as well as in India and America, is also traced, while the proceedings of the Brethren of Scotland particularly claim attention. Throughout the whole are interspersed several explanatory notes, containing a variety of interesting and well-authenticated particulars.

At the end is given a collection of Anthems and Songs; some of which have never appeared in any of the former editions. These being occasionally introduced in our assemblies, must tend greatly to enliven the proceedings.

Thus having endeavoured to put the finishing stroke to his Treatise, the success of which has far exceeded its merit; the author can only observe, that should the additions be considered real improvements, he will be amply gratified for any pains he may have taken.

Dean-street, Fetter-lane,
Dec. 1, 1795.

INTRODUCTION.

WHOEVER attentively considers the nature and tendency of the masonic institution, must readily perceive its general utility *. From an anxious desire to display its value, I have been induced to offer the following sheets to the Public. Many reasons might have withheld me from the attempt; my inexperience as a writer, my attention to the duties of a laborious profession, and the many abler hands who have treated the subject before me: yet, under all these disadvantages, the persuasion of friends, added to a warm zeal in the cause, have stimulated me to risk my reputation on the fate of my performance.

When I first had the honour to be elected Master of a lodge, I thought it proper to inform myself fully of the general rules of the Society, that I might be able to fulfil my own duty, and officially enforce a due obedience in others. The methods which I adopted with this view, excited in some of superficial knowledge, an

* Mr. Arnold, in his Dutch Dictionary, under the word *Freemasonry*, says, that it is "A Moral Order, instituted by virtuous men, with the praise-worthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity."

absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the Society, and of discharging with fidelity the trust reposed in me.

As candour and integrity, uninfluenced by interest and favour, will ever support a good cause, many of my opponents (pardon the expression) began to discover their error, and not only applauded, but cheerfully concurred in the execution of my measures; while others, of less liberality, tacitly approved what their former declared opinions forbade them publicly to adopt.

This success exceeding my most sanguine wishes, I was encouraged to examine with more attention the contents of our various lectures. The rude and imperfect state in which I found them, the variety of modes established in our lodges, and the difficulties which I encountered in my researches, rather discouraged my first attempt: persevering, however, in the design, I continued the pursuit; and assisted by a few friends, who had carefully preserved what ignorance and degeneracy had rejected as unintelligible and absurd, I diligently sought for, and at length happily acquired, some ancient and venerable landmarks of the Order.

Fully

Fully determined to pursue the design of effecting a general reformation, and fortunate in the acquisition of the friends which I had made, I continued my industry till I had prevailed on a sufficient number to join in an attempt to correct the irregularities which had crept into our assemblies, and to exemplify the beauty and utility of the masonic system.

We commenced our plan by enforcing the value of the ancient charges and regulations of the Order, which inattention had suffered to sink into oblivion, and we established those charges as the basis of our work. To imprint on the memory a faithful discharge of our duty, we reduced the more material parts of our system into practice; and to encourage others in promoting the plan, we observed a general rule of reading one or more of these charges at every regular meeting, and of elucidating such passages as seemed obscure. The useful hints afforded by these means enabled us gradually to improve our plan, till we at last succeeded in bringing into a connected form the sections which now compose the three lectures of Masonry.

The progress daily made by our system pointed out the necessity of obtaining the sanction of our patrons; hence several brethren of acknowledged honour and integrity united in an application to the most respectable members of the Society for countenance and protection;

and so far happily succeeded, as not only to obtain the wished-for sanction, but to secure the promise of future support. Since that time the plan has been universally admitted as the basis of our Moral Lectures; and to that circumstance the present publication owes its success.

Having thus ventured to appear in vindication of the ceremonies, and in support of the privileges, of Masonry, I shall be happy to be considered a feeble instrument in promoting its prosperity. If I am honoured with a continuance of the approbation of my brethren, and succeed in giving the world a favourable idea of the institution, I shall have attained the full completion of my wish; and if my hopes are frustrated, I shall still indulge the not unpleasant reflection, of having exerted my best endeavours in a good cause.

January 1st, 1788.

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ILLUS-

ILLUSTRATIONS
OF
MASONRY.

BOOK I.

THE EXCELLENCY OF MASONRY DISPLAYED.

SECT. I.

Reflections on the symmetry and proportion in the works of Nature, and on the harmony and affection among the various species of beings.

WHOEVER attentively observes the objects which surround him, will find abundant reason to admire the works of Nature, and to adore the Being who directs such astonishing operations: he will be convinced, that infinite wisdom could alone design, and infinite power finish, such amazing works.

Were a man placed in a beautiful garden, would not his mind be affected with exquisite delight on a calm survey of its rich collections?

Would not the groves, the grottoes, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, awaken his sensibility, and inspire his soul with the most exalted ideas? When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties on the other, and all contributing to make one perfect whole, would not his mind be agitated with the most bewitching sensations; and would not the view of the delightful scene naturally lead him to admire and venerate the happy genius who contrived it?

If the productions of art so forcibly impress the mind with admiration, with how much greater astonishment and reverence must we behold the operations of Nature, which presents to view unbounded scenes of utility and delight, in which divine wisdom is most strikingly conspicuous? These scenes are indeed too expanded for the narrow capacity of man to comprehend; yet whoever contemplates the general system, from the uniformity of the plan must naturally be directed to the original source, the supreme governor of the world, the one perfect and unsullied beauty!

Beside all the pleasing prospects that everywhere surround us, and with which our senses are every moment gratified; beside the symmetry,

metry, good order, and proportion, which appear in all the works of creation, something farther attracts the reflecting mind, and draws its attention nearer to the Divinity—the universal harmony and affection among the different species of beings of every rank and denomination. These are the cements of the rational world, and by these alone it subsists. When they cease, nature must be dissolved, and man, the image of his Maker and the chief of his works, be overwhelmed in the general chaos.

In the whole order of beings, from the seraph which adores and burns, down to the meanest insect, all, according to their rank in the scale of existence, have, more or less, implanted in them, the principle of association with others of the same species. Even the most inconsiderable animals are formed into different ranks and societies, for mutual benefit and protection. Need we name the careful ant, or the industrious bee; insects which the wisest of men has recommended as patterns of unwearied industry and prudent foresight? When we extend our ideas, we shall find, that the innate principle of friendship increases in proportion to the extension of our intellectual faculties; and the only criterion by which a judgment can be formed respecting the superiority of one part of the animal creation above the other, is by observing the degrees of kindness and good-nature in which it excels.

Such are the general principles which pervade the whole system of creation; how forcibly then must such lessons predominate in our assemblies, where civilization and virtue are most zealously cherished, under the sanction of science and the arts?

SECT. II.

The advantages resulting from friendship.

NO subject can more properly engage the attention, than the benevolent dispositions which indulgent Nature has bestowed upon the rational species. These are replete with the happiest effects, and afford to the mind the most agreeable reflections. The breast which is inspired with tender feelings, is naturally prompted to a reciprocal intercourse of kind and generous actions. As human nature rises in the scale of beings, the social affections likewise arise. Where friendship is unknown, jealousy and suspicion prevail; but where that virtue is the cement, true happiness subsists. In every breast there is a propensity to friendly acts, which being exerted to effect, sweetens every temporal enjoyment; and although it does not remove the disquietudes, it tends at least to allay the calamities of life.

Friendship is traced through the circle of private connexions to the grand system of universal

versal benevolence, which no limits can circumscribe, as its influence extends to every branch of the human race. Actuated by this sentiment, each individual connects his happiness with the happiness of his neighbour, and a fixed and permanent union is established among men.

Nevertheless, though friendship, considered as the source of universal benevolence, be unlimited, it exerts its influence more or less powerfully, as the objects it favours are nearer or more remote. Hence the love of friends and of country takes the lead in our affections, and gives rise to that true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardour which enable us to support a good cause, and risk our lives in its defence.

This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to his actions, and consecrates his name to latest ages. The warrior's glory may consist in murder, and the rude ravage of the desolating sword; but the blood of thousands will not stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscious integrity supports him against the arm of power; and should he bleed by tyrant-hands, he gloriously dies a martyr in the cause

of liberty, and leaves to posterity an everlasting monument of the greatness of his soul.

Though friendship appears divine when employed in preserving the liberties of our country, it shines with equal splendor in more tranquil scenes. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting danger in defence of rights; we behold it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish for virtue. In those happy moments contracts are formed, societies are instituted, and the vacant hours of life are employed in the cultivation of social and polished manners.

On this general plan the universality of our system is established. Were friendship confined to the spot of our nativity, its operation would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, nature dictates an adherence to the welfare of our own immediate connexions; but such interference apart, the true mason is a citizen of the world, and his philanthropy extends to all the human race. Uninfluenced by local prejudices, he knows no preference in virtue but according to its degree, from whatever clime it may spring.

SECT. III.

Origin of Masonry, and its general advantages.

FROM the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the fraternity acquired the patronage of the great and the good, while the tenets of the profession diffused unbounded utility.

Abstracting from the pure pleasures which arise from friendship so wisely constituted as that which subsists among masons, and which it is scarcely possible that any circumstance or occurrence can erase, masonry is a science confined to no particular country, but extends over

the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes an universal language. Hence many advantages are gained: The distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton; and will know, that beside the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and most valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men, are avoided; while the common good, the general object, is zealously pursued.

From this view of our system, its utility must be sufficiently obvious. The universal principles of the art unite, in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions; hence in every nation
a Mason

a Mason may find a friend, and in every climate a home.

Such is the nature of the institution, that in a Lodge union is cemented by sincere attachment, and pleasure reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and heightens cool approbation into warm sympathy and cordial attention.

S E C T. IV.

Masonry considered under two denominations.

MASONRY passes under two denominations,—operative, and speculative. By the former, we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength, and beauty, and whence result a due proportion and a just correspondence in all its parts. By the latter, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our hap-

piness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the divine Creator.—Operative Masonry furnishes us with dwellings, and convenient shelters from the inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free-masonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture, symbols the most expressive! are selected by the fraternity, to imprint on the memory serious truths; and thus the excellent tenets of the institution are transmitted unimpaired,

paired, under circumstances precarious and adverse, through a succession of ages.

S E C T. V.

The Government of the Fraternity.

THE mode of government observed by the fraternity will give the best idea of the nature and design of the masonic system.

Three classes are established among Masons, under different appellations. The privileges of each class are distinct, and particular means adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality are inculcated, while the mind is prepared for a regular progress in the principles of knowledge and philosophy.—Diligence, assiduity, and application, are qualifications for the second class; in which is given an accurate elucidation of science, both in theory and practice. Here human reason is cultivated by a due exertion of the intellectual powers and faculties; nice and difficult theories are explained; new discoveries are produced, and those already known are beautifully embellished.—The third class is restricted to a selected few, whom truth and

fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the Order are preserved; and from them we learn the necessary and instructive lessons, which dignify the art, and qualify its professors to illustrate its excellence and utility.

This is the established plan of the masonic system. By this judicious arrangement, true friendship is cultivated among different ranks of men, hospitality promoted, industry rewarded, and ingenuity encouraged.

S E C T. VI.

Reasons why the secrets of Masonry ought not to be publicly exposed; and the importance of those secrets demonstrated.

IF the secrets of Masonry are replete with such advantage to mankind, it may be asked, why are they not divulged for the general good of society? To this it may be answered; Were the privileges of Masonry to be indiscriminately dispensed, the institution would be subverted; and being familiar, like other important matters, would lose their value, and sink into disregard.

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It is a weakness in human nature, that men are generally more charmed with novelty, than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. The most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, yet these being perpetually open to view, pass unnoticed. The most astonishing productions of Nature on the same account escape observation, and excite no emotion, either in admiration of the great cause, or of gratitude for the blessing conferred. Even Virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble or eminent, is sure to be disregarded by the giddy and the unthinking.

Did the essence of masonry consist in the knowledge of particular secrets or peculiar forms, it might be alleged that our amusements were trifling and superficial. But this is not the case. These are the keys to our treasure,
and

and having their use, are preserved; while from the recollection of the lessons they inculcate, the well-informed Mason derives instruction: he draws them to a near inspection; he views them through a proper medium; he adverts to the circumstances which gave them rise; and he dwells upon the tenets they convey. Finding them replete with useful information, he prizes them as sacred; and convinced of their propriety, he estimates their value from their utility.

Many persons are deluded by the vague supposition that our mysteries are merely nominal; that the practices established among us are frivolous; and that our ceremonies may be adopted, or waved, at pleasure. On this false foundation, we find them hurrying through all the degrees of the Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement. Passing through the usual formalities, they consider themselves entitled to rank as masters of the art, solicit and accept offices, and assume the government of lodges, equally unacquainted with the rules of the institution they pretend to support, or the nature of the trust reposed in them. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow.—Hence men eminent for ability, rank, and fortune, are often
led

led to view the honours of Masonry with such indifference, that when their patronage is solicited, they accept offices with reluctance, or reject them with disdain.

Masonry has long laboured under these disadvantages, and every zealous friend to the Order must earnestly wish for a correction of the abuse. Of late years it must be acknowledged, that Lodges are in general better regulated, and the good effects of such government are sufficiently displayed in the proper observance of the general regulations.

Were brethren who preside over Lodges, properly instructed previous to their appointment, and regularly apprized of the importance of their respective offices, a general reformation would speedily take place. This would establish the propriety of our government, and lead men to acknowledge, that our honours were deservedly conferred. The ancient consequence of the Order would be restored, and the reputation of the Society preserved. Till prudent actions shall distinguish our title to the honours of Masonry, and our regular deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with the tenets of the profession.

S E C T. VII.

Few Societies exempted from censure. Irregularities of Masons no argument against the Institution.

AMONG the various societies of men, few, if any, are wholly exempted from censure. Friendship, however valuable in itself, however universal in its pretensions, has seldom operated so powerfully in general associations, as to promote that sincere attachment to the welfare and prosperity of each other, which is necessary to constitute true happiness. This may be ascribed to sundry causes, but to none with more propriety, than to the reprehensible motives which too frequently lead men to a participation of social entertainments. If to pass an idle hour, to oblige a friend, or probably to gratify an irregular indulgence, be our only inducement to mix in company, is it surprising that the important duties of society should be neglected, and that, in the quick circulation of the cheerful glass, our noblest faculties should be sometimes buried in the cup of ebriety?

It is an obvious truth, that the privileges of Masonry have long been prostituted for unworthy considerations, and hence their good effects have not been so conspicuous. Many have enrolled their names in our records for the

mere purposes of conviviality, without inquiring into the nature of the particular engagements to which they are subjected by becoming Masons. Several have been prompted by motives of interest, and many introduced to gratify an idle curiosity, or to please as jolly companions. A general odium, or at least a careless indifference, has been the result of such conduct. But the evil stops not here. Persons of this description, ignorant of the true nature of the institution, probably without any real defect in their own morals, are induced to recommend others of the same cast, to join the society for the same purpose. Hence the true knowledge of the art decreases with the increase of its members, and the most valuable part of Masonry is turned into ridicule; while the dissipations of luxury and intemperance bury in oblivion principles which might have dignified the most exalted characters.

When we consider the variety of members of which the society of Masons is composed, and the small number who are really conversant with the tenets of the institution, we cannot wonder that so few should be distinguished for exemplary lives. From persons who are precipitately introduced into the mysteries of the art without the requisite qualifications, it cannot be expected that much regard will be paid to the observance of duties which they perceive to be
openly

openly violated by their own initiation; and it is an incontrovertible truth, that such is the unhappy bias in the disposition of some men, though the fairest and best ideas were imprinted on the mind, they are so careless of their own reputation as to disregard the most instructive lessons. We have reason to regret, that even persons distinguished for a knowledge in the art, are too frequently induced to violate the rules to which a pretended conformity has gained them applause. The hypocrisy is soon unveiled: no sooner are they liberated from the trammels, as they conceive, of a regular and virtuous conduct, in the temporary government of a Lodge, than, by improperly abusing the innocent and cheerful repast, they become slaves to vice and intemperance, and not only disgrace themselves, but reflect dishonour on the fraternity. By such indiscretion, the best of institutions is brought into contempt, and the more deserving part of the community justly conceives a prejudice against the society, of which it is ever afterwards difficult to wipe off the impression.

But if some do transgress, no wise man will thence argue against the institution, or condemn the whole fraternity for the errors of a few individuals. Were the wicked lives of men admitted as an argument against the religion which they profess, the wisest and most
judicious

judicious establishment, might be exposed to censure. It may be averred in favour of Masonry, that whatever imperfections may be found among its professors, the institution countenances no deviation from the rules of right reason. Those who violate the laws, or infringe on good order, are kindly admonished by secret monitors; and when these have not the intended effect, public reprehension becomes necessary; at last, when every mild endeavour to effect a reformation is of no avail, they are expelled the Lodge, as unfit members of the society.

Vain, therefore, is each idle surmise against the plan of our government; while our laws are properly supported, they will be proof against every attack of our most inveterate enemies. Men are not aware, that by decrying any laudable system, they derogate from the dignity of human nature itself, and from that good order and wise disposition of things, which the almighty Author of the world has framed for the government of mankind, and established as the basis of the moral system. Friendship and social delights can never be the object of reproach; nor can that wisdom which hoary Time has sanctified, be subject to ridicule. Whoever attempts to censure what he does not comprehend, degrades himself; and the generous heart will always be led to pity the mistakes of such ignorant presumption.

S E C T. VIII.

Charity the distinguishing characteristic of Masons.

CHARITY is the chief of every social virtue, and the distinguishing characteristic of the Order. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition toward mankind, and shew that charity, exerted on proper objects, is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to human nature. They hang,
as

as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of charity.

Beings who partake of one common nature, ought to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the masonic institution. This humane, this generous disposition fires the breast with manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, promote some useful purpose; but compassion toward proper objects, is the most beneficial of all the affections, as it extends to greater numbers, and tends to alleviate the infirmities and evils which are incident to human existence.

Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When we behold an object pining under the miseries of a distressed body or mind, the healing accents which
flow

flow from the tongue, mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When our pity is excited, we assuage grief, and cheerfully relieve distress. If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear, and convince the world at large, that BROTHER among Masons is something more than a name.

S E C T. IX.

The discernment displayed by Masons in the choice of objects of charity.

THE most inveterate enemies of Masonry must acknowledge, that no society is more remarkable for the practice of charity, or any association of men more famed for disinterested liberality. It cannot be said that Masons indulge in convivial mirth, while the poor and needy pine for relief. Our quarterly contributions, exclusive of private subscriptions to relieve distress, prove that we are ever ready with cheerfulness, in proportion to our circumstances, to contribute to alleviate the misfortunes of our fellow-creatures. Considering, however,

however, the variety of objects, whose distress the dictates of Nature as well as the ties of Masonry incline us to relieve, we find it necessary sometimes to inquire into the cause of misfortunes; lest a misconceived tenderness of disposition, or an impolitic generosity of heart, might prevent us from making a proper distinction in the choice of objects. Though our ears are always open to the distresses of the deserving poor, yet our charity is not to be dispensed with a profuse liberality on impostors. The parents of a numerous offspring, who, through age, sickness, infirmity, or any unforeseen accident in life, are reduced to want, particularly claim our attention, and seldom fail to experience the happy effects of our friendly association. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend our bounty. Hence we give convincing proofs of wisdom and discernment; for though our benevolence, like our laws, be unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

From this view of the advantages which result from the practice and profession of Masonry, every candid and impartial mind must acknowledge its utility and importance to the state; and surely, if the picture here drawn be just, it must be no trifling acquisition to any government,

vernment, to have under its jurisdiction, a society of men, who are not only true patriots and loyal subjects, but the patrons of science and the friends of mankind.

S E C T. X.

Friendly admonitions.

HAVING explained the principles of the Order, and endeavoured to demonstrate the excellence and utility of the institution, I shall conclude my observations with a few friendly admonitions to my brethren.

As useful knowledge is the great object of our desire, let us diligently apply to the practice of the art, and steadily adhere to the principles it inculcates. Let not the difficulties we have to encounter, check our progress, or damp our zeal; but let us recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot every where be found. Wisdom seeks the secret shade, the lonely cell designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it, the easier it will become.

As

Union and harmony constitute the essence of free-masonry : while we enlist under that banner, the society must flourish, and private animosities give place to peace and good fellowship. Uniting in one design, let it be our aim to be happy ourselves, and contribute to the happiness of others. Let us mark our superiority and distinction among men, by the sincerity of our profession as Masons ; let us cultivate the moral virtues, and improve in all that is good and amiable ; let the Genius of Masonry preside over our conduct, and under her sway let us perform our part with becoming dignity. Let us preserve an elevation of understanding, with a politeness of manner, and an evenness of temper. Let our recreations be innocent, and pursued with moderation ; and never let irregular indulgences lead to the subversion of our system, by impairing our faculties, and exposing our character to derision. But, in conformity to our precepts, as patterns worthy of imitation, let the respectability of our lives be supported by the regularity of our conduct, and the uniformity of our deportment. Thus, as citizens of the world, as friends to every clime, we shall be living examples of virtue and benevolence, equally zealous to merit as to obtain universal approbation.

E U L O G I U M.

MASONRY comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its *genuine* professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed, it is a sure foundation of tranquillity amidst the various disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and adversity; a blessing that will remain with all times, circumstances, and places, and to which recourse may be had, when earthly comforts sink into disregard.

Masonry gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth, it governs the passions, and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields a fund of comfort and satisfaction.

These

These are its general advantages; to enumerate them separately, would be an endless labour: it may be sufficient to observe, that he who cultivates this science, and acts agreeably to the character of a Mason, has within himself the spring and support of every social virtue; a subject of contemplation, that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting.

There are no general principles to be
drawn from these facts, which are
about as many as the subject of the
who discuss this subject, and who
also to the character of the subject.
Hence the subject and the subject of
things, a subject of comparison, that
the subject, and the subject of the
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ILLUSTRATIONS
OF
MASONRY.

BOOK II.

GENERAL REMARKS: INCLUDING AN ILLUSTRATION OF THE LECTURES; A PARTICULAR DESCRIPTION OF THE ANCIENT CEREMONIES; AND THE CHARGES USED IN THE DIFFERENT DEGREES.

SECT. I.

General Remarks.

MASONRY is an art useful and extensive. In every art there is a mystery, which requires a progress of study and application to arrive at any degree of perfection. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application to the various subjects treated in the different lectures of masonry, no person can be sufficiently acquainted with its true value.

From this remark it must not be inferred, that persons who labour under the disadvantage of a confined education, or whose sphere of life requires assiduous attention to business or useful employment, are to be discouraged in their endeavours to gain a knowledge of masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for persons who may have leisure and opportunity to indulge such pursuits.

Some men may be more able than others, some more eminent, some more useful, but all, in their different spheres, may prove advantageous to the community; and our necessities, as well as our consciences, bind us to love one another. To those, however, whose early years have been dedicated to literary pursuits, or whose circumstances and situation in life render them independent, the offices of a Lodge ought to be principally restricted. The industrious tradesman proves himself a valuable member of society, and worthy of every honour that we can confer; but the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, so as to discharge the official duties of a lodge with propriety. And it must be admitted, that

that those who accept offices and exercise authority in a Lodge, ought to be men of superior prudence and genteel address, with all the advantages of a tranquil, well cultivated mind, and retentive memory. All men are not blessed with the same powers, nor have all men the same talents; all men, therefore, are not equally qualified to govern. But he who wishes to teach, must submit to learn; and no one is qualified to support the higher offices of a Lodge, until he has previously discharged the duties of those which are subordinate, which require time and experience. All men may rise by gradation, and merit and industry are the first steps to preferment. Masonry is wisely calculated to suit different ranks and degrees, as every one, according to his station and ability, may be employed, and class with his equal in every station. Founded upon the most generous principles, no disquietude appears among the professors of the art; each class is happy in its particular association, and when the whole meet in general convention, arrogance and presumption appear not on the one hand, or diffidence and inability on the other; but all unite in the same plan, to promote that endearing happiness which constitutes the essence of civil society.

S E C T. II.

The Ceremony of Opening and Closing a Lodge.

IN all regular assemblies of men, convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are little more than visionary delusions; but their effects are sometimes important.—When they impress awe and reverence on the mind, and engage attention, by external attraction, to solemn rites, they are interesting objects. These purposes are effected when judicious ceremonies are regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of masons. To begin well, is the most likely means to end well: and it is justly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing a Lodge with solemnity and decorum is therefore universally

versally adopted among masons; and though the mode in some lodges may vary, and in every degree must vary, still an uniformity in the general practice prevails in every lodge; and the variation (if any) is solely occasioned by a want of method, which a little application might easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every mason; especially of those who have the honour to rule in our assemblies. To persons thus dignified, every eye is directed for propriety of conduct and behaviour; and from them, other brethren, less informed, will naturally expect to derive example worthy of imitation.

From a share in this ceremony no mason is exempted. It is a general concern, in which all must assist. This is the first request of the Master, and the prelude to business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our care is first directed to the external avenues of the lodge, and the proper officers, whose province it is to discharge that duty, execute the trust with fidelity. By certain

mystic forms, of no recent date, they intimate that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of masons ensues, and the lodge is opened or closed in solemn form.

At opening the lodge, two purposes are effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object from whose radiant beams light only can be derived. Hence in this ceremony we are taught to adore the God of Heaven, and to supplicate his protection on our well-meant endeavours. Thus the Master assumes his government in due form, and under him his Wardens; who accept their trust, after the customary salutations, as disciples of one general patron. After which the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge, a similar form takes place. Here the less important duties of masonry are not passed over unobserved. The necessary degree of subordination which takes place in the government of a lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life,
and

and his blessing invoked, and extended to the whole fraternity. Each brother faithfully locks up the treasure which he has acquired in his own repository; and, pleased with his reward, retires, to enjoy, and disseminate, among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among masons in every country, and distinguishes all their meetings. Hence it is arranged as a general section in every degree, and takes the lead in all our illustrations.

A Prayer used at opening the Lodge.

May the favour of Heaven be upon this meeting! and as it is happily begun, may it be conducted with order, and closed with harmony!
Amen.

A Prayer used at closing the Lodge.

May the blessing of Heaven rest upon us, and all regular masons! may brotherly love prevail, and every moral and social virtue cement us!
Amen.

*Charges and Regulations for the conduct and
behaviour of Masons.*

A rehearsal of the Ancient Charges properly succeeds the opening, and precedes the closing,
c 6 of

of a lodge. This was the constant practice of our ancient brethren, and ought never to be neglected in our regular assemblies. A recapitulation of our duty cannot be disagreeable to those who are acquainted with it; and to those to whom it is not known, should any such be, it must be highly proper to recommend it.

Ancient Charges.

[To be rehearsed at opening the Lodge.]

On the Management of the Craft in working.

Masons employ themselves diligently in their sundry vocations, live creditably, and conform with cheerfulness to the government of the country in which they reside.

The most expert craftsman is chosen or appointed Master of the work, and is duly honoured in that character by those over whom he presides.

The Master, knowing himself qualified, undertakes the government of the lodge, and truly dispenses his rewards, according to merit.

A craftsman who is appointed Warden of the work under the Master, is true to Master and fellows, carefully oversees the work, and the brethren obey him.

The Master, Wardens, and brethren are just and faithful, and carefully finish the work they begin, whether it be in the first or second degree;

gree; but never put that work to the first, which has been appropriated to the second degree.

Neither envy nor censure is discovered among masons. No brother is supplanted, or put out of his work, if he be capable to finish it; for he who is not perfectly skilled in the original design, can never with equal advantage to the Master finish the work begun by another.

All employed in masonry meekly receive their rewards, and use no disabling name. Brother or Fellow are the appellations they bestow on each other. They behave courteously within and without the lodge, and never desert the Master till the work is finished.

Laws for the Government of the Lodge.

[To be rehearsed at opening the Lodge.]

You are to salute one another in a courteous manner, agreeably to the forms established among masons *; you are freely to give such mutual instructions as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to a gentleman

* In a lodge, masons meet as members of the same family, and representatives for the time being of all the brethren throughout the world; all prejudices, therefore, on account of religion, country, or private opinion, are removed.

were he not a mason; for though as masons we rank as brethren on a level, yet masonry deprives no man of the honour due to his rank or character, but rather adds to his honour, especially if he has deserved well of the fraternity, who always render honour to whom it is due, and avoid ill-manners.

No private committees are to be allowed, or separate conversations encouraged; the Master or Wardens are not to be interrupted, or any brother who is speaking to the Master; but due decorum must be observed, and a proper respect paid to the Master, and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the lodge carried on with order and regularity.

Amen. So mote it be.

Charge on the Behaviour of Masons.

[To be rehearsed at closing the Lodge.]

When the Lodge is closed, you are to enjoy yourselves with innocent mirth, and carefully to avoid excess. You are not to compel any brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation. You are to avoid immoral or obscene discourse, and at all times support with propriety the dignity of your character.

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You are to be cautious in your words and carriage, that the most penetrating stranger may not discover, or find out, what is not proper to be intimated; and, if necessary, you are to wave a discourse, and manage it prudently, for the honour of the fraternity.

At home, and in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends, or acquaintances, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a mason, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among masons; that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt*, and beware of giving him any

* This injunction may seem uncharitable; but when it is considered that the secrets of Masonry are open to all men of probity and honour well recommended, an illegal intruder, who could wish to obtain that to which he has no claim, in order to deprive the public charity of a small pittance at his admission, can deserve no better treatment.

secret hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him; if he be in want, you are without prejudice to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment: however, you are never charged to do beyond your ability, only to prefer a poor mason, who is a good man and true, before any other person in the same circumstances*.

Finally; These rules you are always to observe and enforce, and also the duties which have been communicated in the lecture; cultivating brotherly love, the foundation and capestone, the cement and glory of this ancient fraternity; avoiding, upon every occasion, wrangling and quarrelling, slander and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety, but no farther. Hence all may see the benign influence of masonry, as all true masons have done from the beginning of the world, and will do to the end of time.

Amen. So mote it be.

* On this principle, unfortunate captives in war, and sojourners accidentally cast on a distant shore, are particular objects of attention, and seldom fail to experience indulgence from masons; and it is very remarkable, there is not an instance on record of a breach of fidelity or ingratitude where that indulgence has been extended.

OF MASONRY.

S E C T. III.

REMARKS *on the* FIRST LECTURE.

HAVING illustrated the ceremony of opening and closing a Lodge, and inserted the Charges and Prayers usually rehearsed in our regular assemblies on those occasions, we shall now enter on a disquisition of the different Sections of the Lectures appropriated to the three Degrees of Masonry, giving a brief summary of the whole, and annexing to every Remark the particulars to which the Section alludes. By these means the industrious mason will be better instructed in the regular arrangement of the Sections in each Lecture, and be enabled with more ease to acquire a knowledge of the Art.

The First Lecture is divided into Sections, and each Section into Clauses. In this Lecture virtue is painted in the most beautiful colours, and the duties of morality are strictly enforced. In it we are taught such useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy, and these are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life.

The

The First Section.

The First Section of this Lecture is suited to all capacities, and ought to be known by every person who wishes to rank as a mason. It consists of general heads, which, though short and simple, carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to subjects which are more amply explained in the following Sections.

As we can annex to this remark no other explanation consistent with the rules of masonry, we must refer the more inquisitive to our regular assemblies for farther instruction.

The Second Section.

The Second Section makes us acquainted with the peculiar forms and ceremonies at the initiation of candidates into masonry; and convinces us, beyond the power of contradiction, of the propriety of our rites; while it demonstrates to the most sceptical and hesitating mind, their excellence and utility.

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The following particulars relative to that ceremony may be introduced here with propriety.

A Declaration to be assented to by every Candidate in an adjoining apartment, previous to Initiation.

“Do you seriously declare, upon your honour, before these gentlemen *, that, unbiassed by friends against your own inclination, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?”—I do.

“Do you seriously declare, upon your honour, before these gentlemen, that you are solely prompted to solicit the privileges of Masonry, by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?”—I do.

“Do you seriously declare, upon your honour, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?”—I do.

The Candidate is then proposed in open lodge, as follows:

“R. W. Master, and Brethren,

“At the request of Mr. A. B. [*mentioning his profession and residence*] I propose him in form as

* The Stewards of the Lodge.

a proper

a proper Candidate for the mysteries of Masonry; I recommend him, as worthy to partake the privileges of the fraternity; and, in consequence of a Declaration of his intentions, voluntarily made and properly attested, I believe he will cheerfully conform to the rules of the Order."

The Candidate is ordered to be prepared for Initiation.

A Prayer used at Initiation.

"Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this Candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful Brother among us! Endue him with a competence of thy divine wisdom, that, by the secrets of this Art, he may be better enabled to display the beauties of godliness, to the honour of thy holy Name! Amen."

Note. It is a duty incumbent on every Master of a lodge, before the ceremony of initiation takes place, to inform the Candidate of the purpose and design of the institution; to explain the nature of his solemn engagements; and, in a manner peculiar to masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the Order.

The

The Third Section.

The Third Section, by the reciprocal communication of our marks of distinction, proves us to be regular members of the Order; and inculcates those necessary and instructive duties which at once dignify our characters in the double capacity of men and masons.

We cannot better illustrate this Section, than by inserting the following

*Charge at Initiation into the first Degree *.*

BROTHER,

[As you are now introduced into the first principles of our Order, it is my duty to congratulate you on being accepted a member of an ancient and honourable Society: ancient, as having subsisted from time immemorial; and honourable, as tending, in every particular, so to render all men, who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated on all persons at their initiation into our mysteries.

* The paragraphs enclosed in brackets [] may be occasionally omitted, if time will not admit of delivering the whole Charge.

Monarchs,

Monarchs, in every age, have been encouragers and promoters of our Art, and have never deemed it derogatory from their dignities, to level themselves with the fraternities, to extend their privileges, and to patronise their assemblies.]

As a mason you are to study the moral law, as contained in the sacred code *; to consider it as the unerring standard of truth and justice, and to regulate your life and actions by its divine precepts.

The three great moral duties, to God, your neighbour, and yourself, you are strictly to observe:—To God, by never mentioning his name, but with that awe and reverence which is due from a creature to his creator; to implore his aid in your laudable undertakings; and to esteem him as the chief good:—To your neighbour, by acting upon the square, and, considering him equally entitled with yourself to share the blessings of Providence, rendering unto him those favours, which in a similar situation you would expect to receive from him:—And to yourself, by avoiding irregularity and intemperance, which might impair your faculties, and debase the dignity of your profession.

In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just

* The Bible; and in countries where that book is not known, whatever is understood to contain the will or law of God.

to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government under which you live, yielding obedience to the laws which afford you protection, and never forgetting the attachment you owe to the spot where you first drew breath.

[In your outward demeanour, you are to avoid censure or reproach; and beware of all who may artfully endeavour to insinuate themselves into your esteem, with a view to betray your virtuous resolutions, or make you swerve from the principles of the institution. Let not interest, favour, or prejudice, bias your integrity, or influence you to be guilty of a dishonourable action; but let your conduct and behaviour be regular and uniform, and your deportment suitable to the dignity of the profession.]

Above all, practise benevolence and charity; for by these virtues, masons have been distinguished in every age and country. [The inconceivable pleasure of contributing toward the relief of our fellow-creatures, is truly experienced by persons of a humane disposition; who are naturally excited, by sympathy, to extend their aid in alleviation of the miseries of others. This encourages the generous mason to distribute his bounty with cheerfulness. Supposing himself

in the situation of an unhappy sufferer, he listens to the tale of woe with attention, bewails misfortune, and speedily relieves distresses.]

The Constitutions of the Order ought next to engage your attention. These contain the history of masonry from the earliest periods, with an account of illustrious characters who have enriched the Art in various countries; and the laws and charges, by which the brethren have been long governed.

A punctual attendance on our assemblies I am earnestly to enjoin, especially on the duties of the lodge in which you are enrolled a member. Here, and in all other regular meetings of the fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of masonry properly conducted. [The rules of good manners you are not to violate; you are to use no unbecoming language, in derogation of the name of God, or toward the corruption of good manners: you are not to introduce or maintain any dispute about religion or politics; or behave irreverently while the lodge is engaged in what is serious and important; but you are to pay a proper deference and respect to the Master and presiding officers, and diligently apply to the practice of the Art, that you may sooner become a proficient therein, as well for your own credit, as the honour of the lodge in which you have been received.]

But although your frequent appearance at our regular meetings is earnestly solicited, masonry is not intended to interfere with your necessary vocations in life, as these on no account are to be neglected: neither are you to suffer your zeal for the institution, however laudable, to lead you into argument with those who may ridicule it; but rather extend your pity toward all, who through ignorance condemn, what they never had an opportunity to comprehend. At leisure hours, study the liberal arts and sciences; and improve in masonic disquisitions, by the conversation of well-informed brethren, who will be as ready to give, as you can be to receive instruction.

Finally; keep sacred and inviolable those mysteries of the Order which are to distinguish you from the rest of the community, and mark your consequence among the fraternity. If, in the circle of your acquaintance, you find a person desirous of being initiated into masonry, be particularly attentive not to recommend him unless you are convinced he will conform to our rules; that the honour, the glory, and the reputation of the institution may be firmly established, and the world at large convinced of its benign influence.

[From the attention you have paid to the recital of this charge, we are led to hope that you will form a proper estimate of the value of free-

maſonry, and imprint on your mind the dictates of truth, honour, and juſtice.]

[This ſection uſually cloſes with the EULOGIUM, p. 26.]

The Fourth Section.

The Fourth Section rationally accounts for the origin of hieroglyphical inſtruction, and points out the advantages which accompany a faithful obſervance of our duty; it illuſtrates, at the ſame time, certain particulars, of which our ignorance might lead us into error, and which, as maſons, we are indiſpenſably bound to know.

To make daily progreſs in the Art, is a conſtant duty, and expreſsly required by our general laws. What end can be more noble, than the purſuit of virtue? what motive more alluring, than the practice of juſtice? or what inſtruction more beneficial, than an accurate elucidation of thoſe ſymbols which tend to embellish and adorn the mind? Every thing that ſtrikes the eye, more immediately engages the attention, and imprints on the memory ſerious and ſolemn truths. Hence maſons have univerſally adopted the plan of inculcating the tenets of their Order by typical figures and allegorical emblems, to prevent their myſteries from deſcending to the familiar reach of inattentive and unprepared novices,

novices, from whom they might not receive due veneration.

It is well known, that the usages and customs of masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity under hieroglyphical figures; and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied the example. Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted; every character, figure, and emblem, depicted in a Lodge, has a moral tendency, and tends to inculcate the practice of virtue.

[This section closes with a definition of Charity, for which see page 20.]

The Fifth Section.

The Fifth Section explains the nature and principles of our constitution, and teaches us to discharge with propriety the duties of the different departments which we are to sustain in the government of a lodge. Here, too, our

ornaments are displayed, our jewels and furniture specified, and a proper attention is paid to our ancient and venerable patrons.

To explain the subject of this Section, and to assist the industrious mason to acquire it, we recommend a punctual attendance on the duties of a Lodge, and a diligent application to the truths there demonstrated.

The Sixth Section.

The Sixth Section, though the last in rank, is not the least considerable in importance. It strengthens those which precede, and enforces, in the most engaging manner, a due regard to character and behaviour, in public as well as in private life, in the Lodge as well as in the general commerce of society.

This Section forcibly inculcates the most instructive lessons. Brotherly Love, Relief, and Truth, are themes on which we expatiate; while the Cardinal Virtues claim our attention.—By the exercise of Brotherly Love, we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as children of one Almighty Parent and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, masonry unites men of every country, sect, and opinion, and conciliates true friendship

ship among those who might otherwise have remained at a perpetual distance.—Relief is the next tenet of the profession. To relieve the distressed, is a duty incumbent on all men; particularly on masons, who are linked together by an indissoluble chain of sincere affection. To sooth calamity, to alleviate misfortune, to compassionate misery, and to restore peace to the troubled mind, is the grand aim of the true mason. On this basis, he establishes his friendships, and forms his connexions.—Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught. On this theme we contemplate, and by its dictates endeavour to regulate our conduct: influenced by this principle, hypocrisy and deceit are unknown, sincerity and plain-dealing distinguish us, while the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

To this illustration succeeds an explanation of Temperance, Fortitude, Prudence, and Justice.—By Temperance, we are instructed to govern the passions, and check unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of it.—By Fortitude, we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice; and he who possesses it,

it, is seldom shaken, and never overthrown, by the storms that surround him.—By Prudence, we are instructed to regulate our conduct by the dictates of reason, and to judge and determine with propriety in the execution of every thing that can tend to promote either present or future well-being. On this virtue all others depend; it is therefore the chief jewel that can adorn the human frame.—Justice, the boundary of right, constitutes the cement of civil society. Without the exercise of this virtue, universal confusion must ensue; lawless force would overcome the principles of equity, and social intercourse no longer exist. Justice in a great measure constitutes real goodness, and therefore it is represented to be the perpetual study of the accomplished mason.

The explanation of these virtues is accompanied with some general observations on the Equality observed among masons.—In a Lodge no estrangement of behaviour is discovered. Influenced by one principle, an uniformity of opinion, useful in exigencies, and pleasing in familiar life, universally prevails, strengthens all the ties of friendship, and equally promotes love and esteem. Masons are brethren by a double tie, and among brothers no invidious distinctions should exist. Merit is always respected, and honour rendered to whom it is due.—A king is reminded, that although a crown may
adorn

adorn the head, or a sceptre the hand, the blood in the veins is derived from the common parent of mankind, and is no better than that of the meanest subject.—The senator and the artist are alike taught that, equally with others, they are by nature exposed to infirmity and disease; and an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This checks pride, and incites courtesy of behaviour.—Men of inferior talents, or not placed by fortune in such exalted stations, are instructed to regard their superiors with peculiar esteem, when, divested of pride, vanity, and external grandeur, they condescend, in the badge of innocence and bond of friendship, to trace wisdom, and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and wisdom is the channel by which Virtue is directed and conveyed; Wisdom and Virtue only mark distinction among masons.

Such is the arrangement of the Sections in the First Lecture of Masonry, which, including the forms adopted at opening and closing a lodge, comprehends the whole of the First Degree. This plan has not only the advantage of regularity to recommend it, but the support of precedent and authority, and the sanction and respect which flow from antiquity. The

whole is a regular system of morality, conceived in a strain of, interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer.

S E C T. IV.

REMARKS *on the* SECOND LECTURE.

MASONRY is a progressive science, and divided into different classes or degrees, for a more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or greater degree of perfection.

Masonry includes almost every branch of polite learning. Under the veil of its mysteries, is comprehended a regular system of science. Many of its illustrations may appear unimportant to the confined genius; but the man of more enlarged faculties will consider them in the highest degree useful and interesting. To please the accomplished scholar and ingenious artist, it is wisely planned; and in the investigation of its latent doctrines, the philosopher and mathematician may experience satisfaction and delight.

To exhaust the various subjects of which masonry treats, would transcend the powers of the
brightest

brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application will remove each difficulty as it occurs; every step he advances, new pleasures will open to his view, and instruction of the noblest kind attend his researches. In the diligent pursuit of knowledge, great discoveries are made, and the intellectual faculties are employed in promoting the glory of God, and the good of man.

Such is the tendency of every illustration in masonry. Reverence for the Deity, and gratitude for the blessings of heaven, are inculcated in every degree. This is the plan of our system, and the result of all our inquiries.

The First Degree is intended to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. The Second Degree extends the same plan, and comprehends a more diffusive system of knowledge. Practice and theory qualify the industrious mason to share the pleasures which an advancement in the Art necessarily affords. Listening with attention to the wise opinions of experienced craftsmen on important subjects, his mind is gradually familiarised to useful instruction, and he is soon enabled to investigate truths of the

utmost concern in the general transactions of life.

From this system proceeds a rational amusement; the mental powers are fully employed, and the judgment is properly exercised. A spirit of emulation prevails; and every one vies, who shall most excel in promoting the valuable rules of the institution.

The First Section.

The First Section of the Second Degree elucidates the mode of introduction into this class; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies, which enables him to judge of their importance, and convinces him of the necessity of adhering to the established usages of the Order. Here he is entrusted with particular tests, to prove his title to the privileges of this degree, and satisfactory reasons are given for their origin. Many duties which cement in the firmest union well-informed brethren, are illustrated; and an opportunity is given to make such advances in masonry as must always distinguish the abilities of able craftsmen.

This Section recapitulates the ceremony of initiation, and contains many important particulars with which no officer of a lodge should be unacquainted.

Charge at Initiation into the Second Degree.*

BROTHER,

Being advanced to the Second Degree we congratulate you on your preferment. [The internal, and not the external, qualifications of a man, are what masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that] Your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected that you will conform to the principles of the Order, and steadily persevere in the practice of every commendable virtue.

The study of the liberal arts [that valuable branch of education, which tends so effectually to polish and adorn the mind] is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our Art. [Geometry, or Masonry, originally synonymous terms, being of a divine

* The sentences inclosed in brackets [] may be occasionally omitted.

and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.]

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; you are to preserve our ancient usages and customs sacred and inviolable; and you are to induce others, by your example, to hold them in veneration.

The laws and regulations of the Order you are strenuously to support and maintain. You are not to palliate, or aggravate, the offences of your brethren; but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with justice.

As a craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture. By this privilege you may improve your intellectual powers; qualify yourself to become an useful member of society; and, like a skilful brother, strive to excel in every thing that is good and great.

[* All regular signs and summonses, given and received, you are duly to honour, and punctually

* This and the following paragraph are to be omitted, if previously used in the course of the ceremony.

to

to obey; inasmuch as they consist with our professed principles. You are to supply the wants, and relieve the necessities, of your brethren, to the utmost of your power and ability: and you are on no account to wrong them, or see them wronged; but apprise them of approaching danger, and view their interest as inseparable from your own.

Such is the nature of your engagements as a craftsman; and to these duties you are bound by the most sacred ties.]

The Second Section.

The Second Section of this Degree presents an ample field for the man of genius to perambulate. It cursorily specifies the particular classes of the Order, and explains the requisite qualifications for preferment in each. In the explanation of our usages, many remarks are introduced, equally useful to the experienced artist and the sage moralist. The various operations of the mind are demonstrated, as far as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours, trace science from its original source, and, drawing the attention to the sum of perfection, contemplate with admiration on the wonderful works of the Creator. Geometry is displayed, with all its powers

powers and properties; and, in the disquisition of this science, the mind is filled with pleasure and delight. Such is the latitude of this Section, that the most judicious may fail in an attempt to explain it, as the rational powers are exerted to their utmost stretch, in illustrating the beauties of nature, and demonstrating the more important truths of morality.

As the orders of architecture come under consideration in this Section, a brief description of them may not be improper.

By order in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole. Order in architecture may be traced from the first formation of society. When the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, are said to have suggested the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

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The five orders are thus classed: the Tuscan, Doric, Ionic, Corinthian, and Composite.

The *Tuscan* is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where solidity is the chief object, and where ornament would be superfluous.

The *Doric* order, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and a noble simplicity are chiefly required.

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after-times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account

account of its resemblance to that pillar in its original state.

The *Ionic* bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has denticles. There is both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong robust man.

The *Corinthian*, the richest of the five orders, is deemed a master-piece of art, and was invented at Corinth by Callimachus. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with denticles and modillions. This order is used in stately and superb structures.

Callimachus is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile placed over an acanthus root, having been left there by her nurse.

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As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus, the tile; and the volute, the bending leaves.

The *Composite* is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuscan and Doric orders, is ten diameters high, and its cornice has denticles or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are united.

The original orders of architecture, revered by masons, are no more than three, the *Doric*, *Ionic*, and *Corinthian*. To these the Romans have added two, the *Tuscan*, which they made plainer than the Doric; and the *Composite*, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, shew invention and particular character, and essentially differ from each other: the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, and not to the Romans,

Romans, we are indebted for what is great, judicious, and distinct in architecture.

These observations are intended to induce the industrious craftsman to pursue his researches into the rise and progress of architecture, by consulting the works of learned writers professedly upon the subject.

An analysis of the human faculties is also given in this Section, in which the five external senses particularly claim attention.

When these topics are proposed in our assemblies, we are not confined to any peculiar mode of explanation; but every brother is at liberty to offer his sentiments under proper restrictions. The following thoughts on this important branch of learning may, however, be useful.

The senses we are to consider as the gifts of Nature, and the primary regulators of our active powers; as by them alone we are conscious of the distance, nature, and properties of external objects. Reason, properly employed, confirms the documents of Nature, which are always true and wholesome: she distinguishes the good from the bad; rejects the last with modesty, adheres to the first with reverence.

The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed, are few. Among these, the perception
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tion of external things by the senses, and the information we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of Nature given by the senses, as well as in human testimony given by information, things are signified by signs. In one as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and nations, and the skill of interpreting them is not acquired, but innate.

Having made these observations, we shall proceed to give a brief description of the five senses.

Hearing is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other, our thoughts and intentions, our purposes and desires; while our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with Hearing, that, by a proper

a proper exertion of our rational powers, our happiness may be complete.

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more; by it we perceive the tempers and dispositions, the passions and affections, of our fellow-creatures, when they wish most to conceal them, so that though the tongue might be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light, which administer to this sense, are the most astonishing parts of the inanimate creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of Nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the master-piece of Nature's work.

Feeling

Feeling is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension; which, by means of certain corresponding sensations of touch, are presented to the mind as real external qualities, and the conception or belief of them is invariably connected with those corresponding sensations, by an original principle of human nature, which far transcends our inquiry.

All knowledge beyond our original perceptions is got by experience. The constancy of Nature's laws connects the sign with the thing signified, and we rely on the continuance of that connection which experience hath discovered.

These three senses, *hearing*, *seeing*, and *feeling*, are deemed peculiarly essential among masons.

Smelling is that sense by which we distinguish odours, which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. The volatile particles probably repel each other, and scatter themselves in the air, till they meet with other bodies to which they bear a chemical affinity, with which they unite, and form new concretes. These effluvia being drawn into the nostrils along with
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the air, are the means by which all bodies are smelled. Hence it is evident, there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Every thing that enters into the stomach must undergo the scrutiny of Tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and Tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

Through the medium of the senses we are enabled to form just and accurate notions of the operations of Nature; and when we reflect on the means by which the senses are gratified, we become conscious of the existence of bodies, and attend to them, till they are rendered familiar objects of thought.

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To understand and analyze the operations of the mind, is an attempt in which the most judicious may fail. All we know is, that the senses are the channels of communication to the mind, which is ultimately affected by their operation; and when the mind is diseased, every sense loses its virtue. The fabric of the mind, as well as that of the body, is curious and wonderful; the faculties of the one are adapted to their several ends with equal wisdom, and no less propriety, than the organs of the other. The inconceivable wisdom of an Almighty Being is displayed in the structure of the mind, which extends its power over every branch of science; and is therefore a theme peculiarly worthy of attention. In the arts and sciences which have least connexion with the mind, its faculties are still the engines which we must employ; the better we understand their nature and use, their defects and disorders, we shall apply them with the greater success. In the noblest arts, the mind is the subject upon which we operate.

Wise men agree, that there is but one way to the knowledge of Nature's works—the way of observation and experiment. By our constitution we have a strong propensity to trace particular facts and observations to general rules, and to apply those rules to account for other effects, or to direct us in the production of them.

This procedure of the understanding is familiar in the common affairs of life, and is the means by which every real discovery in philosophy is made.

On the mind all our knowledge must depend; it therefore constitutes a proper subject for the investigation of masons. Although by anatomical dissection and observation we may become acquainted with the body, it is by the anatomy of the mind alone we can discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we may add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present such a vast and boundless field for philosophical disquisition, as far exceeds human inquiry, and are peculiar mysteries, known only to Nature, and to Nature's God, to whom all are indebted for creation, preservation, and every blessing they enjoy.

From this theme we proceed to illustrate the moral advantages of Geometry.

Geometry is the first and noblest of sciences, and the basis on which the superstructure of free-masonry is erected.

The contemplation of this science in a moral and comprehensive view, fills the mind with
rapture.

rapture. To the true Geometrician, the regions of matter with which he is surrounded, afford ample scope for his admiration, while they open a sublime field for his inquiry and disquisition.

Every particle of matter on which he treads, every blade of grass which covers the field, every flower which blows, and every insect which wings its way in the bounds of expanded space, proves the existence of a first cause, and yields pleasure to the intelligent mind.

The symmetry, beauty, and order displayed in the various parts of animate and inanimate creation, is a pleasing and delightful theme, and naturally leads to the source whence the whole is derived. When we bring within the focus of the eye the variegated carpet of the terrestrial creation, and survey the progress of the vegetative system, our admiration is justly excited. Every plant which grows, every flower that displays its beauties or breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied clothing of every species, we are equally struck with astonishment! and when we trace the lines of geometry drawn by the divine pencil in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number of fibres and vessels which runs through

the whole, with the apt disposition of one part to another, is a perpetual subject of study to the Geometrician, who, while he adverts to the changes which all undergo in their progress to maturity, is lost in rapture and veneration of the great cause which governs the system.

When he descends into the bowels of the earth, and explores the kingdom of ores, minerals, and fossils, he finds the same instances of divine wisdom and goodness displayed in their formation and structure; every gem and pebble proclaims the handywork of an Almighty Creator.

When he surveys the watery element, and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same supreme intelligence. The scales of the largest whale, as well as the pencilled shell of the meanest fry, equally yield a theme for his contemplation, on which he fondly dwells, while the symmetry of their formation, and the delicacy of the tints, evince the wisdom of the Divine Artist.

When he exalts his view to the more noble and elevated parts of Nature, and surveys the celestial orbs, how much greater is his astonishment! If, on the principles of geometry and true philosophy, he contemplate the sun, the moon, the stars, the whole concave of heaven,
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his pride will be humbled while he is lost in awful admiration. The immense magnitude of those bodies, the regularity and rapidity of their motions, and the inconceivable extent of space through which they move, are equally inconceivable; and as far as they exceed human comprehension, baffle his most daring ambition, while, lost in the immensity of the theme, he sinks into his primitive insignificance.

By geometry, therefore, we may curiously trace Nature, through her various windings, to her most concealed recesses. By it, we may discover the power, the wisdom, and the goodness of the grand Artificer of the universe, and view with delight the proportions which connect this vast machine. By it, we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it, we may account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of Nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, im-

proved by experience and time, produced works which have been the admiration of every age.

The Third Section.

The Third Section of this degree has recourse to the origin of the institution, and views masonry under two denominations, operative and speculative. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. Here the rise of our government, or division into classes, is examined; the disposition of our rulers, supreme and subordinate, is traced; and reasons are assigned for the establishment of several of our present practices. The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists employed in building the temple of Jerusalem, and the privileges which they enjoyed, are specified; the period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes, explained; the creation of the world is described, and many particulars recited, all of which have been carefully preserved among masons, and transmitted from one age to another by oral tradition. In short, this Section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and

and instructive. The whole operates powerfully in enforcing the veneration due to antiquity.

We can afford little assistance by writing to the industrious mason in this Section, as it can only be acquired by oral communication: for an explanation, however, of the connection between operative and speculative masonry, we refer him to the Fourth Section of Book I. page 9.

As many of the particulars in this Section have a reference to the temple of Jerusalem, we shall here insert the Invocation of Solomon at the Dedication of that edifice:

INVOCATION.

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands; saying:

O Lord God, there is no god like unto thee, in heaven above, or in the earth beneath; who keepest covenant, and shewest mercy, unto thy servants; who walk before thee with all their hearts.

Let thy Word be verified, which thou hast spoken unto David, my father.

Let all the people of the earth know, that the Lord is God; and that there is none else.

Let all the people of the earth know thy Name; and fear thee.

Let all the people of the earth know, that I have built this house, and consecrated it to thy Name.

But, will God indeed dwell upon the earth? Behold—the heaven, and heaven of heavens, cannot contain thee; how much less this house, which I have built:

Yet, have respect unto my prayer, and to my supplication, and hearken unto my cry:

May thine eyes be open, toward this house, by day and by night; even toward the place, of which thou hast said, *My Name shall be there!*

And when thy servant, and thy people Israel, shall pray toward this house, hearken to their supplication; hear thou them in heaven, thy dwelling-place; and when thou hearest, forgive!

And the Lord answered, and said, I have hallowed the house which thou hast built, to put my Name there for ever; and mine eyes and mine heart shall be there perpetually.

And all the people, answered, and said—The Lord is gracious, and his mercy endureth for ever.

The Fourth Section.

The Fourth and last Section of this Degree is no less replete with useful instruction. Circumstances

stances of great importance to the fraternity are here particularised, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished gentleman may display his talents to advantage, in the elucidation of the sciences, which are classed in a regular arrangement. The stimulus to preferment, and the mode of rewarding merit, are pointed out; the marks of distinction which were conferred on our ancient brethren as the reward of excellence, explained; and the duties, as well as privileges, of the first branch of their male offspring, defined. This Section also contains many curious observations on the validity of our forms, and concludes with the most powerful incentives to the practice of piety and virtue.

As the seven liberal arts and sciences are illustrated in this Section, it may not be improper to give a short explanation of them.

Grammar teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason, and correct usage.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety,

priety, but with all the advantages of force and elegance ; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to intreat or exhort, to admonish or applaud.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and direct our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted ; and in it are employed, the faculties of conceiving, judging, reasoning, and disposing ; which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic teaches the powers and properties of numbers, which is variously effected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given, for finding out any certain number, whose relation or affinity to others is already known.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered. By this science, the architect is enabled to construct his plans ; the general to arrange his foldiers ; the engineer to mark out ground for encampments ; the geographer to give us the dimensions of the world ; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces ;
and

and by it the astronomer is enabled to make his observations, and fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

Music teaches the art of forming concords, so as to compose delightful harmony, by a proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a science, with respect to tones, and the intervals of sound only. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy is that art, by which we are taught to read the wonderful works of the almighty Creator, in those sacred pages the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it, we learn the use of the globes, the system of the world, and the primary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and, through the whole of creation, trace the glorious Author by his works.

The doctrine of the Spheres is included in the science of astronomy, and particularly considered in this section.

The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars. The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations, and other heavenly bodies, the celestial globe. Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth round its own axis. They are the noblest instruments for giving the most distinct idea of any problem or proposition, as well as for enabling us to solve it. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to apply with diligence and attention to astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

Thus end the different Sections of the Second Lecture, which, with the ceremony used at opening

ing and closing the Lodge, comprehend the whole of the Second Degree of Masonry. Beside a complete theory of philosophy and physics, this Lecture contains a regular system of science, demonstrated on the clearest principles, and established on the firmest foundation.

S E C T. V.

REMARKS *on the* THIRD LECTURE.

I N treating with propriety on any subject, it is necessary to observe a regular course. In the former Degrees of Masonry, we have recapitulated the contents of the several Sections, and should willingly have pursued the same plan in this Degree, did not the variety of particulars of which it is composed, render it impossible to give an abstract, without violating the laws of the Order. It may be sufficient to remark, that, in twelve Sections, of which the lecture consists, every circumstance that respects government and system, antient lore and deep research, curious invention and ingenious discovery, is accurately traced, while the mode of proceeding on public as well as on private occasions is satisfactorily explained. Among the brethren of this degree, the land-marks of the Order are preserved; and from them is derived

that fund of information, which expert and ingenious craftsmen only can afford, whose judgment has been matured by years and experience. To a complete knowledge of this lecture, few attain; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence which this degree affords, receives a reward which amply compensates all his past diligence and assiduity.

From this class, the rulers of the Craft are selected; as it is only from those who are capable of giving instruction, that we can properly expect to receive it.

The First Section.

The ceremony of initiation into the third degree, is particularly specified in this branch of the lecture, and many useful instructions are given.

Such is the importance of this Section, that we may safely declare, that the person who is unacquainted with it, is ill qualified to act as a ruler or governor of the work of Masonry.

Prayer at Initiation into the Third Degree.

O Lord, direct us to know and serve thee aright! prosper our laudable undertakings! and grant, that, as we increase in knowledge, we may improve in virtue, and still farther promote thy honour and glory! *Amen.*

Charge

Charge at Initiation into the Third Degree.

BROTHER,

Your zeal for our institution, the progress you have made in our art, and your conformity to our regulations, have pointed you out as a proper object of favour and esteem.

In the character of a Master-mason, you are henceforth to correct the errors and irregularities of uninformed brethren, and guard them against a breach of fidelity. To improve the morals and manners of men in society, must be your constant care; and with this view, you are to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your behaviour, afford the best example for the conduct of others. The ancient landmarks of our Order, now intrusted to your care, you are to preserve sacred and inviolable; and never suffer an infringement of our rites, or countenance a deviation from our established usages and customs.

Duty, honour, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character; and to enforce, by example and precept, the tenets of our system. Let no motive, therefore, make
you

you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. Thus your exemplary conduct must convince the world, that merit is the title to our privileges, and that on you our favours have not been undeservedly bestowed.

The Second Section.

The Second Section is an introduction to the proceedings of a Chapter of Master-masons, and illustrates several points well known to experienced craftsmen. It investigates, in the ceremony of opening a Chapter, the most important circumstances in the two preceding degrees.

The Third Section.

The Third Section commences the historical traditions of the Order, which are chiefly collected from sacred record, and other authentic documents.

The Fourth Section.

The Fourth Section farther illustrates the historical traditions of the Order, and presents to view a finished picture, of the utmost consequence to the fraternity.

The

The Fifth Section.

The Fifth Section continues the explanation of the historical traditions of the Order.

The Sixth Section.

The Sixth Section concludes the historical traditions of the Order.

The Seventh Section.

The Seventh Section illustrates the hieroglyphical emblems restricted to the Third Degree, and inculcates many useful lessons, in order to extend knowledge, and promote virtue.

This Section is indispensably necessary to be understood by every Master of a lodge.

The Eighth Section.

The Eighth Section treats of the government of the society, and the disposition of the rulers in different degrees. It is therefore generally rehearsed at installations.

*The Ninth Section *.*

The Ninth Section recites the qualifications of the rulers, and illustrates the ceremony of

* For many particulars to which this and the two following Sections relate, see the Ceremonies of Constitution, Consecration, Installation, &c. annexed to these Remarks.

installation, in the grand lodge, as well as in private lodges.

The Tenth Section.

The Tenth Section comprehends the ceremonies of constitution and consecration, with a variety of particulars explanatory of those ceremonies.

The Eleventh Section.

The Eleventh Section illustrates the ceremonies used at laying the foundation stones of churches, chapels, palaces, hospitals, &c. also the ceremonies observed at the Dedication of Lodges, and at the Interment of Master Masons.

The Twelfth Section.

The Twelfth Section contains a recapitulation of the most essential points of the lectures in all the degrees, and corroborates the whole by infallible testimony.

Having thus given a general summary of the lectures restricted to the different degrees of masonry, and made such remarks on each degree, as may tend to illustrate the subjects treated, little farther will be wanted to encourage the zealous mason to persevere in his researches. He who has traced the Art in a regular

gular progress, from the commencement of the First to the conclusion of the Third Degree, according to the plan here laid down, will have amassed an ample store of useful learning; he will reflect with pleasure on the good effects of his past diligence and attention, and by applying the whole to the general advantage of society, will secure to himself the veneration of masons, and the approbation of all good men.

S E C T. VI.

Of the Ancient Ceremonies of the Order.

WE shall now proceed to illustrate the Ancient Ceremonies of the Order, particularly those observed at the Constitution and Consecration of a Lodge, and the Installation of Officers, with the usual Charges delivered on those occasions. We shall likewise annex an explanation of the Ceremonies used at laying the Foundation Stones of Public Structures, at the Dedication of Public Halls, and at Funerals; and close this part of the treatise with the Funeral Service.

The Manner of constituting a Lodge, including the Ceremony of Consecration, &c.

Any number of Master-masons, not under seven, resolved to form a New Lodge, must apply,

ply, by petition *, to the Grand Master; setting forth, ‘ That they are regular † masons, and are
 ‘ at present, or have been, members of regular
 ‘ lodges ‡: That, having the prosperity of the
 ‘ fraternity at heart, they are willing to exert
 ‘ their best endeavours to promote and diffuse
 ‘ the genuine principles of masonry: That, for
 ‘ the conveniency of their respective dwellings,
 ‘ and other good reasons, they have agreed to
 ‘ form a New Lodge, to be named - :
 ‘ That, in consequence of this resolution, they
 ‘ pray for a warrant of constitution, to em-
 ‘ power them to assemble as a regular lodge,
 ‘ on the of every month, at
 ‘ ; and then and there to dis-

* The mode of applying by petition to the Grand Master for a warrant to meet as a regular lodge, commenced only in the year 1718; previous to that time lodges were empowered, by inherent privileges vested in the fraternity at large, to meet and act occasionally under the direction of some able architect; and the proceedings of those meetings being approved by the majority of the brethren convened at another lodge assembled in the same district, were deemed constitutional. By such an inherent authority the Lodge of Antiquity in London now acts, having no warrant from any Grand Lodge, but an authority traced from time immemorial, which has been long and universally admitted and acknowledged by the whole fraternity throughout the world, and which no warrant or other instrument of any particular masonic jurisdiction can possibly supersede.

† By regular masons is to be understood persons initiated into Masonry in a regular Lodge, agreeably to the Constitutions of the Order.

‡ Lodges regularly constituted, or legally warranted by the Grand Lodge to act.

‘ charge

‘ charge the duties of Masonry in a regular and
‘ constitutional manner, according to the ori-
‘ ginal forms of the Order, and the laws of the
‘ Grand Lodge: That they have nominated and
‘ do recommend A. B. to be the first Master,
‘ and C. D. to be the first Senior Warden, and
‘ E. F. to be the first Junior Warden, of the
‘ said Lodge: That, the prayer of the petition
‘ being granted, they promise strict conformity
‘ to every regular edict and command of the
‘ Grand Master, and to all the constitutional
‘ laws and regulations of the Grand Lodge.’

This petition, being signed by at least seven regular masons, and recommended by the Masters of three regular lodges adjacent to the place where the New Lodge is to be held, is delivered to the Grand Secretary; who, on presenting it to the Grand Master, or in his absence to the Deputy, and, on its being approved by him, grants a dispensation, authorising the brethren specified in the petition to assemble as masons for forty days, and until such time as a constitution can be granted by command of the Grand Lodge, or that authority be recalled.

In consequence of this dispensation, a lodge is held at the place specified; and the transactions of that lodge being properly recorded, are valid for the time being, provided they are afterwards approved by the brethren convened at the time of Constitution.

When

When the Grand Lodge has signified his approbation of the New Lodge, and the Grand Master is thoroughly satisfied of the truth of the allegations set forth in the petition, he appoints a day and hour for constituting [and consecrating*] the New Lodge; and for installing its Master, Wardens, and Officers.

If the Grand Master in person attend the ceremony, the lodge is said to be constituted IN AMPLE FORM; if the Deputy Grand Master acts as Grand Master, it is said to be constituted IN DUE FORM; and if the power of performing the ceremony be vested in the Master of a private Lodge, it is said to be constituted IN FORM.

Ceremony of Constitution.

On the day and hour appointed, the Grand Master and his Officers, or the Master and Officers of any private Lodge authorised by the Grand Master for that purpose, meet in a convenient room; and, when properly clothed, walk in procession to the lodge room, where the usual ceremonies being observed, the lodge is opened by the Grand Master, or Master in the Chair, in all the degrees of Masonry. After a short prayer, an ode in honour of masonry is sung. The Grand Master, or Master in the Chair, is then informed by the Grand Secre-

* This is too frequently omitted.

tary, or his *locum tenens*, ‘ That the brethren
 ‘ then present, being duly instructed in the
 ‘ mysteries of the Art, [naming them,] desire
 ‘ to be formed into a New Lodge, under the
 ‘ Grand Master’s patronage; that a dispensation
 ‘ has been granted to them for that purpose,
 ‘ and by virtue of that authority, they had
 ‘ assembled as regular masons, and had duly re-
 ‘ corded their transactions.’ The petition is
 read, as is also the dispensation, and the war-
 rant or charter of constitution, granted in con-
 sequence of it. The minutes of the New
 Lodge while under dispensation are read, and
 being approved, are declared to be regular,
 valid, and constitutional. The Grand Master,
 or Master in the Chair, then takes the warrant
 in his hand, and requests the brethren of the
 New Lodge, publicly to signify their approba-
 tion or disapprobation of the Officers nominated
 in the warrant to preside over them. This be-
 ing signified accordingly, an anthem is sung,
 and an oration on the nature and design of
 masonry delivered.

The ceremony of Consecration succeeds.

*Ceremony of Consecration *.*

The Grand Master and his Officers, accom-
 panied by some dignified Clergyman, hav-
 ing taken their stations, and the lodge, which

* This is never to be used but when specially ordered.

is placed in the centre, being covered with white sattin, the ceremony of Consecration commences. All devoutly kneel, and the preparatory prayer is rehearsed. The chaplain, or orator, produces his authority *, and being properly assisted, proceeds to consecrate †. Solemn music is introduced, while the necessary preparations are making. At length the lodge is uncovered, and the first clause of the consecration prayer rehearsed, all devoutly kneeling. The response is made, GLORY TO GOD ON HIGH. Incense is scattered over the lodge, and the grand honours of masonry are given. The grand Invocation is then pronounced, with the honours; after which the consecration prayer is concluded, and the response repeated as before, together with the honours. The lodge is again covered, and all rising up, solemn music is resumed, after which a blessing is given, and the response made as before, accompanied with the honours. An anthem is then sung, and the brethren of the New Lodge advance according to rank, and offer homage to the Grand Master, when the consecration ends.

The above ceremony being finished, the Grand Master then advances to the Pedestal, and constitutes the New Lodge in the following manner :

* The constitution roll.

† Corn, wine, and oil, are the elements of consecration.

‘ In the exalted character to which the suf-
 ‘ frages of my brethren have raised me, I invoke
 ‘ the NAME of the MOST HIGH, to whom be
 ‘ glory and honour! May he be with you at
 ‘ your beginning, may he strengthen you in
 ‘ the principles of our royal Art, may he pro-
 ‘ sper you with all success, and may your zeal-
 ‘ ous pursuits redound to the good of the Craft!
 ‘ By the divine aid, I constitute and form you,
 ‘ my good brethren, into a Lodge of Free and
 ‘ Accepted Masons; and from henceforth em-
 ‘ power you to act as a regular lodge, consti-
 ‘ tuted in conformity to the rites of our venerable
 ‘ Order, and the charges of our ancient frater-
 ‘ nity. May God be with you!’ *Amen.*

Flourish with drums and trumpets.

The grand honours are given, and the ceremony of Installation succeeds.

Ceremony of Installation.

The Grand Master * asks his Deputy, ‘ Whe-
 ‘ ther he has examined the Master nominated
 ‘ in the warrant, and finds him well skilled in
 ‘ the noble science and the royal Art?’ The
 Deputy answering in the affirmative †, by the

* In this, and similar instances, where the Grand Master is specified as acting, may be understood any Master who performs the ceremony.

† A private examination is understood to precede the installation of every Officer.

Grand Master's order, takes the candidate from among his fellows, and presents him at the pedestal; saying, 'Most worshipful Grand Master, [or right worshipful, as it happens,] I present my worthy brother A. B. to be installed Master of this New Lodge. I find him to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole fraternity, wherever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity.'

The Grand Master orders a summary of the ancient charges * to be read by the Grand Secretary [or acting Secretary] to the Master elect.

'I. You agree to be a good man and true, and strictly to obey the moral law.

'II. You

* As the curious reader may wish to know the ancient charges that were used on this occasion, we shall here insert them *verbatim*, as they are contained in a MS. in possession of the Lodge of Antiquity in London, written in the reign of James the Second.

'***** And furthermore, at diverse assemblies, have been put and ordained diverse crafties by the best advise of magistrates and fellows. *Tunc unus ex senioribus tenet librum, et illi ponent manum suam super librum.*

'Every man that is a mason take good heed to these charges (wee pray), that if any man find himselfe guilty of any of these charges, that he may amend himselfe, or principally for dread of God, you that be charged, take good heed that you keepe all these charges well, for it is a great evill for a man to forswear himselfe upon a book.

'The

‘ II. You agree to be a peaceable subject, and
 ‘ cheerfully to conform to the laws of the
 ‘ country in which you reside.

‘ III. You

‘ The first charge is, That yee shall be true men to God and
 ‘ the holy church, and to use no error or heresie by your under-
 ‘ standing and by wise men’s teaching. Allso,

‘ Secondly, That yee shall be true liege men to the King of
 ‘ England, without treason or any falshood, and that yee know
 ‘ no treason or treachery, but yee shall give knowledge thereof
 ‘ to the King, or to his counsell; allso yee shall be true one to
 ‘ another, (that is to say) every mason of the craft that is mason
 ‘ allowed, yee shall doe to him as yee would be done unto
 ‘ yourfelfe.

‘ Thirdly, And yee shall keepe truely all the counsell that ought
 ‘ to be kept in the way of Mafonhood, and all the counsell of the
 ‘ Lodge or of the chamber.—Allso, that yee shall be no thiefe
 ‘ nor thieves to your knowledge free: that yee shall be true to the
 ‘ king, lord, or master that yee serve, and truely to see and worke
 ‘ for his advantage.

‘ Fourthly, Yee shall call all mafons your fellows, or your
 ‘ brethren, and no other names.

‘ Fifthly, Yee shall not take your fellow’s wife in villany,
 ‘ nor deflower his daughter or servant, nor put him to no dis-
 ‘ worship.

‘ Sixthly, Yee shall truely pay for your meat or drinke where-
 ‘ soever yee goe, to table or bord. Allso, yee shall doe no villany
 ‘ there, whereby the craft or science may be slandered.

‘ These be the charges general to every true mason, both
 ‘ masters and fellowes.’

‘ Now will I rehearse other charges single for mafons allowed
 ‘ or accepted.

‘ First, That no mason take on him no lord’s worke, nor any
 ‘ other man’s, unlesse he know himfelfe well able to perform the
 ‘ worke, so that the craft have no slander.

‘ Secondly, Allso, that no master take worke but that he
 ‘ take reasonable pay for itt; so that the lord may be truely
 F served,

‘ III. You promise, not to be concerned in
 ‘ plots or conspiracies against government, but
 ‘ patiently to submit to the decisions of the
 ‘ supreme legislature.

‘ IV. You

‘ served, and the master to live honestly, and to pay his fellows
 ‘ truly. And that no master or fellow supplant others of their
 ‘ worke; (that is to say) that if he hath taken a worke, or else
 ‘ stand master of any worke, that he shall not put him out, un-
 ‘ less he be unable of cunning to make an end of his worke.
 ‘ And no master nor fellow shall take no apprentice for less than
 ‘ seaven yeares. And that the apprentice be free-born, and of
 ‘ limbs whole as a man ought to be, and no bastard. And that
 ‘ no master or fellow take no allowance to be made mason with-
 ‘ out the assent of his fellows, at the least six or seaven.

‘ Thirdly, That he that be made be able in all degrees; that is,
 ‘ free-born, of a good kindred, true, and no bondsman, and that
 ‘ he have his right limbs as a man ought to have.

‘ Fourthly, That a master take no apprentice without he have
 ‘ occupation to occupy two or three fellows at the least.

‘ Fifthly, That no master or fellow put away any lord’s worke
 ‘ to taske that ought to be journey worke.

‘ Sixthly, That every master give pay to his fellows and ser-
 ‘ vants as they may deserve, soe that he be not defamed with
 ‘ false workeing. And that none slander another behind his
 ‘ backe, to make him loose his good name.

‘ Seaventhly, That no fellow in the house or abroad answeare
 ‘ another ungodly or reproveably without a cause.

‘ Eighthly, That every master-mason doe reverence his elder;
 ‘ and that a mason be no common plaier at the cards, dice, or
 ‘ hazzard, nor at any other unlawfull plaies, through the which
 ‘ the science and craft may be dishonoured or slandered.

‘ Ninthly, That no fellow goe into the town by night, except
 ‘ he have a fellow with him, who may beare him record that he
 ‘ was in an honest place.

‘ Tenthly, That every master and fellow shall come to the
 ‘ assemblie, if itt be within fifty miles of him, if he have any
 ‘ warning.

‘ IV. You agree to pay a proper respect to
‘ the civil magistrate, to work diligently, live
‘ creditably, and act honourably by all men.

‘ V. You agree to hold in veneration the
‘ original rulers and patrons of the Order of
‘ Masonry, and their regular successors, supreme
‘ and subordinate, according to their stations;
‘ and to submit to the awards and resolutions of
‘ your brethren in general chapter convened,
‘ in every case consistent with the constitutions
‘ of the Order.

‘ warning. And if he have trespassed against the craft, to abide
‘ the award of masters and fellows.

‘ Eleventhly, That every master-mason and fellow that hath
‘ trespassed against the craft shall stand to the correction of other
‘ masters and fellows to make him accord; and if they cannot
‘ accord, to go to the common law.

‘ Twelvethly, That a master or fellow make not a mould-
‘ stone, square, nor rule, to no lowen, nor let no lowen worke
‘ within their lodge, nor without, to mould stone.

‘ Thirteenthly, That every mason receive and cherish strange
‘ fellows when they come over the countrie, and set them on
‘ worke if they will worke, as the manner is; (that is to say) if
‘ the mason have any mould stone in his place, he shall give him
‘ a mould stone, and sett him on worke; and if he have none,
‘ the mason shall refresh him with money unto the next lodge.

‘ Fourteenthly, That every mason shall truly serve his master
‘ for his pay.

‘ Fifteenthly, That every master shall truly make an end of
‘ his worke, taske or journey, whether soe it be.

‘ These be all the charges and covenants that ought to be read
‘ at the installment of master, or making of a free-mason or
‘ free-masons. The almighty God of Jacob, who ever have you
‘ and me in his keeping, bless us now and ever. Amen.’

‘ VI. You agree to avoid private piques and
‘ quarrels, and to guard against intemperance
‘ and excess.

‘ VII. You agree to be cautious in carriage
‘ and behaviour, courteous to your brethren, and
‘ faithful to your lodge.

‘ VIII. You promise to respect genuine bre-
‘ thren, and to discountenance impostors, and all
‘ dissenters from the original plan of Masonry.

‘ IX. You agree to promote the general good
‘ of society, to cultivate the social virtues, and to
‘ propagate the knowledge of the Art.’

On the Master Elect signifying his assent to
these Charges, the Secretary proceeds to read
the following regulations :

‘ I. You admit that it is not in the power of
‘ any man, or body of men, to make innovation
‘ in the body of masonry.

‘ II. You promise to pay homage to the Grand
‘ Master for the time being, and to his Officers,
‘ when duly installed ; and strictly to conform to
‘ every edict of the Grand Lodge, or General
‘ Assembly of Masons, that is not subversive of
‘ the principles and groundwork of Masonry.

‘ III. You promise a regular attendance on the
‘ committees and communications of the Grand
‘ Lodge, on receiving proper notice ; and to pay
‘ attention to all the duties of masonry, on con-
‘ venient occasions.

‘ IV. You

‘ IV. You admit that no new lodge shall be
‘ formed without permission of the Grand Master
‘ or his Deputy; and that no countenance be
‘ given to any irregular lodge, or to any person
‘ clandestinely initiated therein, being contrary to
‘ the ancient charges of the Order.

‘ V. You admit that no person can be regularly
‘ made a mason in, or admitted member of, a
‘ regular lodge, without previous notice, and due
‘ inquiry into his character.

‘ VI. You agree that no visitors shall be re-
‘ ceived into your lodge without due examina-
‘ tion, and producing proper vouchers of their
‘ regular initiation.

‘ These are the regulations of the Grand Lodge
‘ of Free and Accepted Masons.’

The Grand Master then addresses the Master
Elect in the following manner: ‘ Do you sub-
‘ mit to those Charges, and promise to support
‘ those Regulations, as Masters have done in all
‘ ages before you?’

The New Master having signified his cordial
submission, is regularly installed, bound to his
trust, and invested with the badge of office by the
Grand Master, who thus salutes him:

‘ Brother A. B., in consequence of your cheer-
‘ ful conformity to the Charges and Regulations
‘ of the Order, I appoint you Master of this New
‘ Lodge, not doubting of your care, skill, and
‘ capacity.’

The warrant of constitution is then delivered over to the New Master; after which, the Holy Writings, the rule and line, the square and compasses, the constitutions, the minute book, the mallet, the trowel, the chisel, the moveable jewels, and all the insignia of the different Officers, are separately presented to him, and charges suitable to each delivered *. The New Master is

* The same ceremony and charges attend every succeeding installation.

For the accommodation of brethren, whose distance from the metropolis may deprive them of gaining the necessary instruction in this important rite, we shall here insert a few moral observations on the instruments of masonry, usually presented to the Master of a lodge at installation.

The various implements of the profession are emblematical of our conduct in life, and, upon this occasion, carefully enumerated.

“ The *Rule* directs, that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right, nor to the left, in all our actions have *eternity* in view.

“ The *Line* teaches, the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to *immortality*.

“ The *Trowel* teaches, that nothing can be united without proper cement, and that the perfection of a building must depend on the suitable disposition of that cement; so Charity, the bond of perfection and social union, must link separate minds and separate interests; that, like the radii of a circle which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.

“ The *Plumb* admonishes, to walk upright in our station, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

“ The

is then conducted by the [Grand] Stewards, amidst the acclamations of the brethren, to the Grand Master's left hand, where he returns his becoming acknowledgments; first, to the Grand

“The *Square* teaches, to regulate our actions by rule and line, and to harmonise our conduct by the principles of morality and virtue.

“The *Compasses* teach, to limit our duty in every station, that, rising to eminence by merit, we may live respected, and die regretted.

“The *Level* demonstrates, that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet that no eminence of station should make us forget that we are brethren, and that he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

“The *Chisel* demonstrates, the advantages of discipline and education. The mind, like the diamond, in its original state, is unpolished; but as the effects of the chisel on the external coat, soon presents to view the latent beauties of the diamond; so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God, and to man.

“The *Mallet* teaches, to lop off excrescences, and smooth surfaces; or, in other words, to correct irregularities, and reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the Mallet is to the workman, enlightened reason is to the passions; it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions; whence arise that comely order,

*Which nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt joy.”*

Master; and next, to all the Officers in order: after which he is saluted by the Brethren in a grand chorus suitable to the occasion. The members of the New Lodge advance in procession, pay due homage to the New Master, and signify their promise of subjection and obedience by the usual congratulations in the different degrees of masonry.

This ceremony being concluded, the Grand Master orders the New Master to enter immediately upon the exercise of his office; by appointing his Wardens. They are conducted to the pedestal, presented to the Grand Master, and installed by the Grand Wardens; after which the New Master * proceeds to invest them with the badges of their offices in the following manner:

‘ Brother C. D. I appoint you Senior Warden
 ‘ of this lodge; and invest you with the ensign
 ‘ of your office †. Your regular attendance on
 ‘ our stated meetings is essentially necessary; as
 ‘ in my absence you are to govern this lodge,
 ‘ and in my presence to assist me in the govern-
 ‘ ment of it. I firmly rely on your knowledge

* When the Grand Master and his Officers attend to constitute a new Lodge, the D. G. M. usually invests the New Master, the Grand Wardens invest the New Wardens, the Grand Treasurer and Grand Secretary invest the Treasurer and Secretary, and the Grand Stewards the Stewards.

† Here specify its moral excellence.

‘ of

‘ of the Art, and attachment to the lodge, for
‘ the faithful discharge of the duties of this im-
‘ portant trust.’

‘ Brother E. F. I appoint you Junior Warden
‘ of this lodge; and invest you with the badge of
‘ your office*. To you I entrust the examina-
‘ tion of visitors, and the introduction of can-
‘ didates. Your regular and punctual attend-
‘ ance is particularly requested; and I have no
‘ doubt that you will faithfully execute the duty
‘ which you owe to your present appointment.’

The New Master then addresses his Wardens together:

‘ Brother Wardens, you are too expert in the
‘ principles of masonry, to require more inform-
‘ ation in the duties of your respective offices:
‘ suffice it to mention, that I expect that what
‘ you have seen praise-worthy in others, you will
‘ carefully imitate; and what in them may have
‘ appeared defective, you will in yourselves
‘ amend. Good order and regularity you must
‘ endeavour to promote; and, by a due regard
‘ to the laws in your own conduct, enforce obe-
‘ dience to them from the other members.’

The Wardens retire to their seats, and the Treasurer † is invested. The Secretary is then

* Here specify its moral excellence.

† This officer is not appointed by the Master, but elected by the Lodge.

called to the pedestal, and invested with the jewel of his office; upon which the New Master addresses him:

‘ I appoint you, Brother G. H., Secretary of
‘ this lodge. It is your province to record the
‘ minutes, settle the accounts, and issue out the
‘ summons for our regular meetings. Your good
‘ inclinations to masonry and the lodge, I hope,
‘ will induce you to discharge your office with
‘ fidelity, and by so doing, you will merit the
‘ esteem and applause of your brethren.’

The Deacons are then named, and invested, upon which the New Master addresses them as follows:

‘ Brothers I. K. and L. M. I appoint you
‘ Deacons of this lodge. It is your province
‘ to attend on the Master, and to assist the
‘ Wardens in the active duties of the lodge;
‘ such as in the reception of candidates into the
‘ different degrees of masonry, and in the im-
‘ mediate practice of our rites. Those columns, as
‘ badges of your office, I entrust to your care,
‘ not doubting your vigilance and attention.’

The Stewards are next called up, and invested; upon which the following charge is delivered to them by the New Master:

‘ Brothers N. O. and P. Q. I appoint you
‘ Stewards of this lodge. The duties of your
‘ office are, to introduce visitors, and see that
‘ they are properly accommodated; to collect
‘ subscrip-

‘subscriptions and other fees, and keep an
‘exact account of the lodge expences. Your
‘regular and early attendance will afford the
‘best proof of your zeal and attachment.’

The Master then appoints the Tyler, and delivers over to him the instrument of his office, with a short charge on the occasion; after which he addresses the members of the lodge at large, as follows:

‘BRETHREN,

‘Such is the nature of our constitution, that
‘as some must of necessity rule and teach, so
‘others must of course learn to submit and
‘obey. Humility in both, is an essential duty.
‘The brethren whom I have appointed to assist
‘me in the government of this lodge, are too
‘well acquainted with the principles of mason-
‘ry, and the rules of good manners, to ex-
‘tend the power with which they are entrusted;
‘and you are too sensible of the propriety of their
‘appointment, and of too generous dispositions,
‘to envy their preferment. From the know-
‘ledge I have of both officers and members, I
‘trust we shall have but one aim, to please each
‘other, and unite in the grand design of com-
‘municating happiness.’

The Grand Master then gives the Brethren joy of their Officers, recommends harmony, and expresses a wish that the only contention in the

lodge may be, a generous emulation to vie in cultivating the royal Art, and the moral virtues. The New Lodge join in the general salute, and the new-installed Master returns thanks for the honour of the constitution.

The Grand Secretary then proclaims the New Lodge three times, with the honours of Masonry; flourish with horns each time: after which the Grand Master orders the lodge to be registered in the Grand Lodge books, and the Grand Secretary to notify the same to the regular lodges.

A song * with a chorus, accompanied by the music, concludes the ceremony of constitution, when the lodge is closed with the usual solemnities in the different degrees, by the Grand Master and his Officers; after which the procession is resumed to the apartment whence it set out.

This is the usual ceremony at the Constitution of a New Lodge, which the Grand Master may abridge or extend at pleasure; but the material points are on no account to be omitted.

*The Ceremony observed at laying the Foundation
Stones of Public Structures.*

This ceremony is conducted by the Grand Master and his Officers, assisted by the Members

* Many anthems and songs used on this and other occasions, are inserted at the end of the volume.

of the Grand Lodge. No private member, or inferior officer of any private lodge, is admitted to join in the ceremony. Provincial Grand Masters are authorized to execute this trust in their several provinces, accompanied by their Officers, and the Masters and Wardens of regular lodges under their jurisdiction. The Chief Magistrate, and other civil officers of the place where the building is to be erected, generally attend on the occasion. The ceremony is thus conducted :

At the time appointed, the Grand Lodge is convened at some convenient place approved by the Grand Master. A band of martial music is provided, and the brethren appear in the insignia of the Order, elegantly dressed, with white gloves and aprons. The lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary. The necessary cautions are then given from the chair, and the lodge is adjourned ; after which the procession sets out in the following order :

Two Tylers, with drawn swords ;
Music ;

Members of the Grand Lodge, two and two ;

A Tyler, in his uniform ;

Past Grand Stewards ;

Grand Tyler ;

Present Grand Stewards, with white rods ;

Secretary

Secretary of the Stewards' Lodge;
 Wardens of the Stewards' Lodge;
 MASTER of the Stewards' Lodge;
 Choiristers;
 Architect;
 Swordbearer, with the sword of state;
 Grand Secretary, with his bag;
 Grand Treasurer, with his staff;
 The Bible *, Square, and Compasses, on a crimson
 velvet cushion, carried by the Master
 of a Lodge, supported by two
 Stewards with white rods;
 Grand Chaplain;
 Provincial Grand Masters;
 Past Grand Wardens;
 Past Deputy Grand Masters;
 Past Grand Masters;
 Chief Magistrate of the place;
 Grand Wardens;
 Deputy Grand Master;
 The Constitutions carried by the Master of the oldest
 Lodge †;
 GRAND MASTER.
 Two Stewards close the procession.

A triumphal arch is usually erected at the
 place where the ceremony is to be performed,
 with proper scaffolding for the reception of
 private brethren. The procession passes through

* When the Bible is mentioned, it applies to whatever is
 considered the law of God.

† In allusion to the Constitutions of the Order being originally
 vested in that Officer; who, in case of the resignation, or death,
 of the Grand Master, is considered for the time being as the
 acting Governor and Director of the fraternity.

the arch, and the brethren repairing to their stands, the Grand Master and his Officers take their places on a temporary platform, covered with carpet. An ode on masonry is sung. The Grand Master commands silence, and the necessary preparations are made for laying the Stone, on which are engraved the year of our Lord and of Masonry, the name of the reigning Sovereign, and the name, titles, &c. of the Grand Master. The Stone is raised up, by an engine erected for that purpose, and the Grand Chaplain or Orator repeats a short prayer. The Grand Treasurer then, by the Grand Master's command, places under the Stone various sorts of coin and medals of the present reign. Solemn music is introduced, an anthem sung, and the Stone let down into its place, and properly fixed; upon which the Grand Master descends to the Stone, and gives three knocks with his mallet, amidst the acclamations of the spectators. The Grand Master then delivers over to the Architect the various implements of architecture, intrusting him with the superintendence and direction of the work; after which he reascends the platform, and an oration suitable to the occasion is delivered. A voluntary subscription is made for the workmen, and the sum collected is placed upon the Stone by the Grand Treasurer. A song in honour of masonry concludes the ceremony, after which the procession
returns

returns to the place whence it set out, and the lodge is closed by the Grand Wardens.

The Ceremony observed at the Dedication of Masons' Halls.

On the day appointed for the celebration of the ceremony of Dedication, the Grand Master and his Officers, accompanied by all the Brethren who are Members of the Grand Lodge, meet in a convenient room adjoining to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form in all the degrees of masonry. The order of procession is read by the Grand Secretary, and a general charge respecting propriety of behaviour given by the Deputy Grand Master. The lodge is then adjourned, and the procession formed as follows:

- Two Tylers, with drawn swords;
- Music;
- Members of the Grand Lodge, two and two;
- A Tyler, in his uniform;
- Past Grand Stewards;
- Grand Tyler;
- Present Grand Stewards, with white rods;
- Secretary of the Stewards' Lodge;
- Wardens of the Stewards' Lodge;
- MASTER of the Stewards' Lodge;
- Choiristers;
- One Brother carrying a gold Pitcher, containing corn;
- Two

Two Brethren, with silver Pitchers, containing wine and
oil;

Four Tylers, carrying the Lodge, covered with white
sattin;

Architect;

Grand Swordbearer, with sword of state;

Grand Secretary, with his bag;

Grand Treasurer, with his staff;

Bible, Square, and Compasses, on a crimson velvet
cushion, carried by the Master of a Lodge,

supported by two Stewards;

Grand Chaplain;

Provincial Grand Masters;

Past Grand Wardens;

Past Deputy Grand Masters;

Past Grand Masters;

Chief Magistrate of the place;

Two large lights;

Grand Wardens;

One large light;

Deputy Grand Master;

Constitutions carried by the Master of the oldest Lodge*;

GRAND MASTER.

Two Stewards close the procession.

The Ladies who attend are introduced, and the musicians repair to their station. On the procession reaching the Grand Master's chair, the Grand Officers are separately proclaimed according to rank, as they arrive at that station; and on the Grand Master's being proclaimed, the music strikes up, and continues during the procession three times round the Hall. The

* See the note in p. 110.

Lodge is then placed in the center, on a crimson velvet couch; and the Grand Master having taken the chair, under a canopy of state, the Grand Officers, and the Masters and Wardens of the Lodges, repair to the places which have been previously prepared for their reception: The three lights, and the gold and silver pitchers, with the corn, wine, and oil, are placed on the Lodge, at the head of which stands the pedestal, on which is placed a crimson velvet cushion, with the Bible open, the Square and Compasses being laid thereon, and the Constitution roll. An anthem is then sung, and an exordium on masonry given; after which the Architect addresses the Grand Master in an elegant speech, returns thanks for the honour conferred on him, and surrenders up the implements which had been entrusted to his care at laying the Foundation Stone. The Grand Master expresses his approbation of the Architect's conduct, an ode in honour of masonry is sung, accompanied by the band, and the ladies retire, with such of the musicians as are not masons.

The lodge is then tiled, and the business of masonry resumed. The Grand Secretary informs the Grand Master, that it is the design of the fraternity to have the Hall dedicated to Masonry; upon which he orders the Grand Officers to assist in the ceremony, during which the organ continues playing solemn music, excepting

cepting only at the intervals of Dedication. The Lodge being uncovered, the first procession is made round it, and the Grand Master having reached the East, the organ is silent, and he proclaims the Hall duly dedicated to MASONRY, IN THE NAME OF THE GREAT JEHOVAH, TO WHOM BE ALL GLORY AND HONOUR; upon which the Chaplain strews corn over the Lodge. The organ plays, and the second procession is made round the Lodge, when, on the Grand Master's arrival at the East, the organ is silent, and he declares the Hall dedicated, as before, to VIRTUE; on which the Chaplain sprinkles wine on the Lodge. The organ plays, and the third procession is made round the Lodge, when, the Grand Master having reached the East, the music is silent, and the Hall is dedicated to UNIVERSAL BENEVOLENCE; upon which the Chaplain dips his fingers in the oil, and sprinkles it over the Lodge; and at each dedication the Grand honours are given. A solemn invocation is made to Heaven, and an anthem sung; after which the Lodge being covered, the Grand Master retires to his chair, and the business of masonry is again adjourned.

The ladies are then introduced; an ode for the occasion is performed; and an oration delivered by the Grand Chaplain, which is succeeded by an anthem. Donations for the charity are then collected, and the grand procession

is resumed. After marching three times round the Hall, preceded by the Tylers carrying the Lodge as at entrance, during which the music continues to play a grand piece, the brethren return to the place whence they set out, where the laws of the Order being rehearsed, the Grand Lodge is closed in ample form in all the degrees.

The Ceremony observed at Funerals, according to ancient Custom : with the Service used on that occasion.

No mason can be interred with the formalities of the Order, unless it be by his own special request, communicated to the Master of the lodge of which he died a member, foreigners and sojourners excepted ; nor unless he has been advanced to the third degree of masonry, and from this restriction there can be no exception. Fellow-crafts, or apprentices, are not entitled to the funeral obsequies.

The Master of a lodge having received notice of a Master-mason's death, and of his request to be interred with the ceremonies of the Order, fixes the day and hour for the funeral, and issues his command to summon the lodge ; if more lodges are expected to attend, he must make application by the Grand Secretary to the Grand Master or his Deputy, to preside over such brethren

thren from other lodges as may assist in forming the procession, who are to be under his direction for the time; and all the brethren present must be properly clothed †.

The

† By an express law of the Grand Lodge, it is enacted, ‘That no regular mason do attend any funeral, or other *public* * procession, clothed with the badges and ensigns of the Order, unless a dispensation for that purpose has been obtained from the Grand Master, or his Deputy: under the penalty of forfeiting all the rights and privileges of the society; and of being deprived of the benefit of the general fund of charity, should he be reduced to want.’

Dispensations for public processions are seldom granted but upon very particular occasions; it cannot, therefore, be thought that these will be very frequent, or that regular masons will be inclined to infringe an established law, by attending those which are not properly authorised. Many public parades under this character have been made of late years; but these have not received the sanction of the Grand Master, or the countenance of any regular mason conversant with the laws of the society. Of this the Public may be convinced, if it be considered that the reputation of the whole fraternity would be at risk by irregularity on such an occasion. It cannot be imagined, that the Grand Master, who is generally of noble birth, would either so far degrade the dignity of his office, or the character of the society at large, as to grant a dispensation for a public procession upon so trifling an occasion as a private benefit at a playhouse, public garden, or other place of general resort; where neither the interest of the fraternity, nor the public good, can be concerned; and which, though it may be of some private advantage, can never redound to the good of masonry, or the honour of its patrons.

The above law was planned to put a stop to mixed and irregular conventions of masons, and to prevent them from exposing to derision

* By *public* procession is meant a general convention of masons for the purpose of making a public appearance.

The dispensation being obtained, the Master may invite as many lodges as he thinks proper, and the members of those lodges may accom-

panish the insignia of the Order, by parading through the streets on unimportant occasions; it was not intended, however, to restrict the privileges of any regular lodge, or to encroach on the legal prerogative of any installed Master. By the universal practice of masons, every lodge is authorised by the constitution to act on such occasions, if the society at large be not dishonoured; and every installed Master is sufficiently empowered by the constitution, without any other authority, to convene and govern his own lodge on any emergency, as at the funeral of its members, or on any occasion in which the honour of the society is concerned, being amenable to the Grand Lodge for misconduct; but when brethren from other lodges are convened, who are not subject to his control, in that case a particular deputation is required from the Grand Master or his Deputy, who are the only general Directors of Masons. The Master of a lodge will never issue a summons for the public appearance of his lodge on a trifling occasion, or without approbation, when he knows that he is amenable to the General Assembly for his conduct, and, by the charge of his office, must submit to their award; should he, however, be so imprudent as to act on this occasion improperly, the brethren of the lodge are warranted by the laws to refuse obedience to his summons, but they are also amenable to the Grand Lodge for contumacy.

A Dispensation is only necessary in cases where masons from different lodges are indiscriminately convened, as it vests a power in certain individuals for the time being to superintend the behaviour of such brethren, that no irregularity may ensue; but when a regular lodge is assembled under the auspices of its Master, that Master is sufficiently empowered to preside over his own lodge by the constitution, an authority which no dispensation can supersede; the former being an act of the society at large, the latter only an act of the Grand Master as an individual.

pany

pany their officers in form ; but the whole ceremony must be under the direction of the Master of the lodge to which the deceased belonged, for which purpose only the dispensation is granted ; and he and his officers must be duly honoured, and cheerfully obeyed, on the occasion.

All the brethren who walk in procession, should observe, as much as possible, an uniformity in their drefs. Decent mourning, with white stockings, gloves, and aprons *, is most suitable. No person should be distinguished with a jewel, unless he is an officer of one of the lodges invited to attend in form, and the officers of such lodges should be ornamented with sashes and hatbands ; as also the officers of the lodge to whom the dispensation is granted, who are, moreover, to be distinguished with white rods.

The Funeral Service.

The brethren being assembled at the house where the body of the deceased lies, the Master of the lodge to which he belonged, opens the lodge in the third degree, with the usual forms, and an anthem is sung. The body being placed in the centre on a couch, and the coffin in which it is laid being open, the Master proceeds to the head of the corpse, and the service begins.

* This is the usual clothing of master-masons.

MASTER.

MASTER. ‘ What man is he that liveth, and
 ‘ shall not see death? shall he deliver his soul
 ‘ from the hand of the grave?

‘ Man walketh in a vain shadow, he heapeth
 ‘ up riches, and cannot tell who shall gather
 ‘ them.

‘ When he dieth, he shall carry nothing away;
 ‘ his glory shall not descend after him.

‘ Naked he came into the world, and naked
 ‘ he must return: the Lord gave, and the Lord
 ‘ hath taken away; blessed be the name of the
 ‘ Lord!’

The grand honours are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the Master strews herbs or flowers over the body, and taking the SACRED ROLL in his hand, he says,

‘ Let us die the death of the righteous, and
 ‘ let our last end be like his!’

The Brethren answer,

‘ God is our God for ever and ever; he will
 ‘ be our guide even unto death!’

The Master then puts the ROLL into the coffin, and says,

‘ Almighty Father! into thy hands we commend the soul of our loving brother!’

The Brethren answer three times, giving the grand honours each time,

‘ The will of God is accomplished! so be it!’

The Master then repeats the following prayer :

‘ Most glorious God ! author of all good, and
‘ giver of all mercy ! pour down thy blessings
‘ upon us, and strengthen our solemn engage-
‘ ments with the ties of sincere affection ! May
‘ the present instance of mortality remind us of
‘ our approaching fate ; and draw our attention
‘ toward thee, the only refuge in time of need !
‘ that when the awful moment shall arrive, that
‘ we are about to quit this transitory scene, the
‘ enlivening prospect of thy mercy may dispel the
‘ gloom of death ; and after our departure hence
‘ in peace and in thy favour, we may be received
‘ into thine everlasting kingdom, to enjoy, in union
‘ with the souls of our departed friends, the just
‘ reward of a pious and virtuous life. *Amen.*’

An anthem being sung, the Master retires to the pedestal, and the coffin is shut up. An oration, suitable to the occasion, is delivered ; and the Master recommending love and unity, the brethren join hands, and renew their pledged vows. The lodge is then adjourned, and the procession, to the place of interment, is formed :

The different lodges rank according to seniority, the junior preceding ; each lodge forms one division, and the following order is observed :

The Tyler, with his sword ;
The Stewards, with white rods ;

G

The

The Brethren, out of office, two and two;
 The Secretary, with a roll;
 The Treasurer, with his badge of office;
 The Senior and Junior Wardens, hand in hand;
 The Pastmaster;
 The Master;
 The Lodge to which the deceased Brother
 belonged, in the following order;
 all the members having flowers
 or herbs in their hands;
 The Tyler;
 The Stewards;
 Martial Music [Drums muffled, and Trumpets covered;]
 The Members of the Lodge;
 The Secretary and Treasurer;
 The Senior and Junior Wardens;
 The Pastmaster;
 The Holy Writing, on a cushion, covered with
 black cloth, carried by the oldest
 Member of the Lodge;
 The Master;
 The Choiristers, singing an anthem;
 The Clergyman;

The BODY,
 with the regalia
 placed thereon,
 and two swords
 crossed.

 Pall Bearers;
 Chief Mourner;
 Assistant Mourners;
 Two Stewards;
 A Tyler.

One or two lodges advance, before the pro-
 cession begins, to the church-yard, to prevent
 confusion, and make the necessary prepara-
 tions.

tions. The brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the lodge to which the deceased brother belonged, the mourners, and attendants on the corpse, halt, till the members of the other lodges have formed a circle round the grave, when an opening is made to receive them. They then advance to the grave; and the clergyman and officers of the acting lodge taking their station at the head of the grave, with the choiristers on each side, and the mourners at the foot, the service is resumed, an anthem sung, and the following exhortation given:

‘ Here we view a striking instance of the un-
‘ certainty of life, and the vanity of all human
‘ pursuits. The last offices paid to the dead, are
‘ only useful as lectures to the living; from them
‘ we are to derive instruction, and consider every
‘ solemnity of this kind, as a summons to prepare
‘ for our approaching dissolution.

‘ Notwithstanding the various mementos of
‘ mortality with which we daily meet, notwith-
‘ standing Death has established his empire over
‘ all the works of Nature, yet, through some un-
‘ accountable infatuation, we forget that we are
‘ born to die. We go on from one design to
‘ another, add hope to hope, and lay out plans
‘ for the employment of many years, till we are

‘ suddenly alarmed with the approach of Death,
‘ when we least expect him, and at an hour
‘ which we probably conclude to be the meri-
‘ dian of our existence.

‘ What are all the externals of majesty, the
‘ pride of wealth, or charms of beauty, when
‘ Nature has paid her just debt? Fix your
‘ eyes on the last scene, and view life stript of
‘ her ornaments, and exposed in her natural
‘ meanness; you will then be convinced of the
‘ futility of those empty delusions. In the grave,
‘ all fallacies are detected, all ranks are levelled,
‘ and all distinctions are done away.

‘ While we drop the sympathetic tear over the
‘ grave of our deceased friend, let charity incline
‘ us to throw a veil over his foibles, whatever
‘ they may have been, and not withhold from
‘ his memory the praise that his virtues may have
‘ claimed. Suffer the apologies of human nature
‘ to plead in his behalf. Perfection on earth has
‘ never been attained; the wisest, as well as the
‘ best of men, have erred. His meritorious ac-
‘ tions it is our duty to imitate, and from his
‘ weakness we ought to derive instruction.

‘ Let the present example excite our most se-
‘ rious thoughts, and strengthen our resolutions
‘ of amendment. As life is uncertain, and all
‘ earthly pursuits are vain, let us no longer post-
‘ pone the important concern of preparing for
‘ eternity; but embrace the happy moment,
‘ while

‘ while time and opportunity offer, to provide
‘ against the great change, when all the plea-
‘ sures of this world shall cease to delight, and
‘ the reflections of a virtuous life yield the only
‘ comfort and consolation. Thus our expecta-
‘ tions will not be frustrated, nor we hurried,
‘ unprepared, into the presence of an all-wise
‘ and powerful Judge, to whom the secrets of
‘ all hearts are known, and from whose dread
‘ tribunal no culprit can escape.

‘ Let us, while in this stage of existence, sup-
‘ port with propriety the character of our pro-
‘ fession, advert to the nature of our solemn
‘ ties, and pursue with assiduity the sacred te-
‘ nets of our Order: Then, with becoming re-
‘ verence, let us supplicate the divine grace, to
‘ ensure the favour of that eternal Being, whose
‘ goodness and power know no bound; that when
‘ the awful moment arrives, be it soon or late, we
‘ may be enabled to prosecute our journey, with-
‘ out dread or apprehension, to that far distant
‘ country whence no traveller returns. By the
‘ light of the divine countenance, we shall pass,
‘ without trembling, through those gloomy man-
‘ sions where all things are forgotten; and at
‘ the great and tremendous day of trial and re-
‘ tribution, when, arraigned at the bar of divine
‘ justice, let us hope that judgment will be pro-
‘ nounced in our favour, and that we shall re-
‘ ceive our reward, in the possession of an immor-

‘tal inheritance, where joy flows in one continued
‘stream, and no mound can check its course.’

The following invocations are then made by the Master, and the usual honours accompany each.

MASTER. ‘May we be true and faithful; and
‘may we live and die in love!’

ANSWER. ‘So mote it be.’

MASTER. ‘May we profess what is good, and
‘always act agreeably to our profession!’

ANSWER. ‘So mote it be.’

MASTER. ‘May the Lord bless us, and pro-
‘sper us; and may all our good intentions be
‘crowned with success!’

ANSWER. ‘So mote it be.’

The Secretaries then advance, and throw their rolls into the grave with the usual forms, while the Master repeats with an audible voice:

‘Glory be to God on high! on earth peace!
‘good-will towards men!’

ANSWER. ‘So mote it be, now, from hence-
‘forth, and for evermore.’

The Master then concludes the ceremony at the grave, in the following words:

‘From time immemorial it has been a custom
‘among the fraternity of free and accepted
‘masons, at the request of a brother on his
‘death-bed, to accompany his corpse to the
‘place of interment; and there to deposite his
‘remains with the usual formalities.

‘In

‘ In conformity to this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the Order.

‘ With proper respect to the established customs of the country in which we live, with due deference to our superiors in church and state, and with unlimited goodwill to all mankind, we here appear clothed as masons, and publicly crave leave to express our submission to peace and good government, and our wish to serve the interests of mankind. Invested with the badges of innocence, we humbly bow to the universal Parent; and implore his blessing on every zealous endeavour to promote peace and goodwill, and pray for our perseverance in the principles of piety and virtue.

‘ The great Creator having been pleased, out of his mercy, to remove our worthy brother from the cares and troubles of a transitory life, to a state of eternal duration; and thereby to weaken the chain by which we are united, man to man: may we, who survive him, anticipate our approaching fate, and be

' more strongly cemented in the ties of union
 ' and friendship ; that, during the short space
 ' allotted to our present existence, we may wisely
 ' and usefully employ our time ; and in the
 ' reciprocal intercourse of kind and friendly
 ' acts, mutually promote the welfare and hap-
 ' piness of each other.

' Unto the grave we resign the body of our
 ' deceased friend, there to remain until the
 ' general resurrection ; in favourable expecta-
 ' tion that his immortal soul may then partake
 ' of joys which have been prepared for the
 ' righteous from the beginning of the world :
 ' And may Almighty God, of his infinite good-
 ' ness, at the grand tribunal of unbiaſſed justice,
 ' extend his mercy toward him, and all of us,
 ' and crown our hope with everlasting bliss in
 ' the expanded realms of a boundless eternity !
 ' This we beg, for the honour of his name, to
 ' whom be glory, now and for ever. *Amen.*'

Thus the service ends, and the usual honours
 are given ; after which the procession returns
 in form to the place whence it set out, where
 the necessary duties are complied with, and the
 business of masonry is renewed. The *regalia*,
 and ornaments, of the deceased, if an officer of
 a lodge, are returned to the Master, with the
 usual ceremonies ; after which the charges for
 regulating the conduct of the brethren are re-
 hearded, and the lodge is closed in the third
 degree with a blessing.

ILLUSTRATIONS
OF
MASONRY.

BOOK III.

THE PRINCIPLES OF MASONRY EXPLAINED.

SECT. I.

A Letter from the learned Mr. John Locke, to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the subject of Free-Masonry.

MY LORD,

6th May, 1696.

I HAVE at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were so curious to see: and, in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my Lady Masham, who is become so fond of masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The MS. of which this is a copy, appears to be about 160 years old; yet (as your lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years: for the original is said to be the hand-writing of K. Henry VI. Where that prince had it, is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: But I must not detain your lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

My LORD,

Your Lordship's most obedient,

And most humble servant,

JOHN LOCKE.

Certayne

Certayne Questyons, with Answeres to the same, concerning the Mystery of MAÇONRYE; writtene by the bande of kynge HENRYE, the sixthe of the name, and faithfullye copyed by me (1) JOHAN LEYLANDE, Antiquarius, by the commaunde of his (2) Highnesse.

They be as followethe,

QUEST. What mote ytt be? (3)

ANSW. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werckynge; sonderlyche, the skylle of rectenyngs, of waighes and metynges, and the true manere of faconnyng al thynges for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all odher thynges that make gudde to manne.

QUEST. Where dyd it begynne?

(1) JOHN LEYLANDE was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) HIS HIGHNESSE, meaning the said king Henry VIII. Our kings had not then the title of majesty.

(3) What mote ytt be? That is, what may this mystery of masonry be? The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the masons pretend to have taught the rest of mankind, and some part they still conceal.

ANSW. Ytt dyd begynne with the (4) fyrste menne in the este, whych were before the (5) ffyrste manne of the weste, and comynge westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse.

QUEST. Who dyd brynge ytt westlye?

ANSW. The (6) Venetians, whoo beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodytie of marchaundyfyng beithe este and weste bey the redde and myddlelonde sees.

QUEST. Howe comede ytt yn Engelsonde?

ANSW. Peter Gower (7) a Grecian, journeyedde ffor kunnyng yn Egypte, and in Syria,
and

(4) (5) Fyrste menne yn the este, &c.] It should seem by this, that masons believe there were men in the east before Adam, who is called the 'ffyrste manne of the weste;' and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western ccuntries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

(6) The Venetians, &c.] In the times of monkish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

(7) Peter Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be,

and yn everyche londe whereas the Venetians hadde plauntedde maçonrye, and wynnynge entraunce yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna (8), wackfyngge, and becommynge a myghtye (9) wyseacre, and gratelyche renowned, and her he framed a grate lodge at

be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake may be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus: and was certainly a most wonderful man. See his life by DION. HAL.

(8) GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

(9) Wyseacre.] This word at present signifies simpleton, but formerly had a quite contrary meaning. Wiseacre in the old Saxon, is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

Groton

Groton (10), and maked manye maçonnes, some whereoffe dyde journeye yn Fraunce, and maked manye maçonnes, wherefromme, yn proceffe of tyme, the arte passed yn Engelonde.

QUEST. Dothe maçonnes descouer here artes unto odhers?

ANSW. Peter Gower, whenne he journeyede to lernne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheles (12) maçonnes hauethe alweys, yn everyche tyme, from tyme to tyme, communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keppe backe soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytie commynge to the confrerie herfromme.

(10) Groton.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) Fyrste made.] The word MADE I suppose has a particular meaning among the masons; perhaps it signifies, initiated.

(12) Maçonnes haueth communycatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

QUEST.

QUEST. Whatte artes haueth the maçonnes techedde mankynde?

ANSW. The artes (13) agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and relygyonne.

QUEST. Howe commethe maçonnes more teachers than odher menne?

ANSW. The hemfelfe haueth allein in (14) arte of ffyndynge neue artes, whyche arte the ffyrste maçonnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

QUEST. What dothe the maçonnes concele and hyde?

ANSW. Thay concelethe the arte of ffyndynge neue artes, and thatt ys for here own proffytte,

(13) The artes, agricultura, &c.] It seems a bold pretence this of the masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

(14) Arte of ffyndinge neue artes.] The art of inventing arts, must certainly be a most useful art. My lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be employed in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

and

and (15) preise: Thay concelethe the arte of kepynge (16) secrettes, thatt foe the worlde mayeth nothinge concele from them. Thay concelethe the arte of wunderwerckynge, and of foresayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the (17) arte of chaunges, the wey of wynnynge the facultye (18) of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle (19) longage of maçonnes.

QUEST.

(15) Preise.] It seems the masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

(16) Arte of kepynge secrettes.] What kind of an art this is, I can by no means imagine. But certainly such an art the masons must have: For though, as some people suppose, they should have no secret at all, even that must be a secret, which being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

(17) Arte of chaunges.] I know not what this means, unless it be the transmutation of metals.

(18) Facultye of Abrac.] Here I am utterly in the dark.

(19) Universelle longage of maçonnes.] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans; who are said to be able, by signs only,

QUEST. Wylle he teche me thay fame artes?

ANSW. Ye shalle be techedde yff ye be werthe, and able to lerne.

QUEST. Dothe all maçonnes kunne more then odher menne?

ANSW. Not so. Thay onlyche haueth recht and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want industrye, that ys perneceffarye for the gaynyngge all kunnyngge.

QUEST. Are maçonnes gudder men then odhers?

ANSW. Some maçonnes are not so virtuous as some odher menne; but, yn the moste parte, thay be more gude then thay woulde be yf thay war not maçonnes.

QUEST. Doth maçonnes love eidher odher myghtylye as beeth fayde?

only, to exprefs and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: But we are told that this is not the case with all masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to know is, 'The skylle of becommynge gude and parfyghte;' and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, 'That the better men are, the more they love one another.' Virtue having in itself something so amiable as to charm the hearts of all that behold it.

ANSW.

ANSW. Yea verylyche, and yt may not odher-
wise be: for gude menne and treu, kennyng
eidher odher to be foche, doeth always love the
more as thay be more gude.

[Here endethe the questyonnes, and awnsweres.]

*A GLOSSARY of antiquated Words in the foregoing
Manuscript.*

<i>Albein</i> , only	<i>Myghte</i> , power
<i>Alweys</i> , always	<i>Occasyonne</i> , opportunity
<i>Beitbe</i> , both	<i>Odher</i> , other
<i>Commoditye</i> , conveniency	<i>Onelyche</i> , only
<i>Confrerie</i> , fraternity	<i>Pernecessarye</i> , absolutely
<i>Façonnyng</i> , forming	necessary
<i>Fore-sayinge</i> , prophesy- ing	<i>Preise</i> , honour
<i>Freres</i> , brethren	<i>Recht</i> , right
<i>Headlye</i> , chiefly	<i>Rekenyngs</i> , numbers
<i>Hem plesethe</i> , they please	<i>Sonderlyche</i> , particularly
<i>Hemselfe</i> , themselves	<i>Skylle</i> , knowledge
<i>Her</i> , there, their	<i>Wacksynge</i> , growing
<i>Hereynne</i> , therein	<i>Werck</i> , operation
<i>Herwyth</i> , with it.	<i>Wey</i> , way
<i>Holpyng</i> , beneficial	<i>Whereas</i> , where
<i>Kunne</i> , know	<i>Woned</i> , dwelt
<i>Kunnyng</i> , knowledge	<i>Wunderwerckynge</i> , work- ing miracles
<i>Make gudde</i> , are beneficial	<i>Wylde</i> , savage
<i>Metynge</i> , measures	<i>Wynnyng</i> , gaining
<i>Mote</i> , may	<i>Ynn</i> , into
<i>Middlelonde</i> , Mediterranean	

S E C T.

S E C T. II.

*Remarks on the preceding Manuscript, and on the
Annotations of Mr. LOCKE.*

THIS dialogue possesses a double claim to our regard; first, for its antiquity, and next for the notes added to it by Mr. Locke, who, though not at that time enrolled in the order of masons, offers just conjectures on their history and traditions.

Every reader must feel a secret satisfaction in the perusal of this ancient manuscript, especially the true mason, whom it more nearly concerns. The recommendation of a philosopher of as great merit and penetration as this nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a serious examination.

The conjecture of the learned annotator concerning its being an examination taken before King Henry of one of the fraternity of masons, is just. The severe edict passed at that time against the society, and the discouragement given to the masons by the bishop of Winchester and his party, induced that prince, in his riper years, to make a strict scrutiny into the nature of the masonic institution; which was attended with the happy circumstance of gaining his favour, and his patronage. Had not the
civil

civil commotions in the kingdom during his reign, attracted the notice of government, this act would probably have been repealed, through the intercession of the duke of Gloucester, whose attachment to the fraternity was conspicuous.

Page 131. What mote ytt be?] Mr. LOCKE observes, in his annotation on this question, that the answer imports, that masonry consists of natural, mathematical, and mechanical knowledge; some part of which, he says, the masons *pretend* to have taught mankind, and some part they still conceal.—The arts which they have communicated to the world, are particularly specified in an answer to one of the following questions; as are also those which they have restricted to themselves for wise purposes.—Morality, however, ought to have been included in this answer, as it constitutes a principal part of the masonic system.

Page 131. Where dyd ytt begynne?] In the annotation to the answer on this question, Mr. Locke seems to suggest, that masons believed there were men in the east before Adam, which is indeed a mere conjecture. This opinion may be countenanced by many learned authors, but masons comprehend the true meaning of masonry taking rise in the east and spreading to the west, without having recourse to præadamites.

mites. East and west are terms peculiar to their society, and when masonically adopted, are very intelligible to the fraternity *, as they refer to certain forms and established customs among themselves. From the east, it is well known, learning extended to the western world, and gradually advanced into Europe.

Page 132. Who dyd brynge ytt westlye ?] The judicious correction of an illiterate clerk, in the answer to this question as well as the next, reflects credit on the ingenious annotator. The explanation is just, and the elucidation accurate.

Page 132. Howe comede ytt yn Engelande ?] The records of the fraternity inform us, that Pythagoras was regularly initiated into masonry; and being properly instructed in the mysteries of the Art, propagated the principles of the Order in other countries into which he travelled.

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome 220; or, according to Livy, in the reign of Servius Tullius, in the year of the world 3472. He was the son of a sculptor, and was educated under one of the greatest

* And behold the glory of the God of Israel came from the way of the East. Ezek. xliii. 2.

men of his time, Therecydes of Syrus, who first taught the immortality of the soul. Upon the death of his patron, he determined to trace science to its source, and to supply himself with fresh stores in every part of the world where these could be obtained. Animated by this desire of knowledge, he travelled into Egypt, and submitted to the tedious and discouraging course of preparatory discipline which was necessary to obtain the benefit of Egyptian initiation. When he had made himself a thorough master of all the sciences which were cultivated in the sacerdotal colleges of Thebes and Memphis, he pursued his travels through the east, conversing with the Magi and Indian Brachmans, and mixing their doctrines with those he had learnt in Egypt. He afterwards studied the laws of Minos at Crete, and those of Lycurgus at Sparta. Having spent the earlier part of his life in this useful manner, he returned to Samos well acquainted with every thing curious either in nature or art in foreign countries, improved with all the advantages proceeding from a regular and laborious course of learned education, and adorned with that knowledge of mankind which was necessary to gain the ascendant over them. Accustomed to freedom, he disliked the arbitrary government of Polycrates, then tyrant of Samos, and retired to Crotona in Italy, where he opened a school of philosophy;

sophy; and by the gravity and sanctity of his manners, the importance of his tenets, and the peculiarity of his institutions, soon spread his fame and influence over Italy and Greece. Among other projects which he used to create respect and gain credit to his assertion, he concealed himself in a cave, and caused it to be reported that he was dead. After some time he came abroad, and pretended that the intelligence which his friends gave him in his retreat, of the transactions of Crotona, was collected during his stay in the other world among the shades of the departed. He formed his disciples, who came from all parts to put themselves under his direction, into a kind of republic, where none were admitted till a severe probation had sufficiently exercised their patience and docility. He afterwards divided them into the esoteric and exoteric classes: to the former he entrusted the more sublime and secret doctrines, to the latter the more simple and popular. This great man found himself able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and Orpheus in the one, Pherecydes and Thales in the other; following, in this particular, the patterns set him by the Egyptian priests, his instructors, who are not less celebrated for settling the civil than the religious œconomy of their nation. In imitation of them, Pythagoras gave laws to the republic of Crotona, and brought the inhabi-

tants from a state of luxury and dissoluteness, to be eminent for order and sobriety. While he lived, he was frequently consulted by the neighbouring republics, as the composer of their differences, and the reformer of their manners; and since his death (which happened about the fourth year of the 70th olympiad, in a tumult raised against him by one Cylon) the administration of their affairs has been generally intrusted to some of his disciples, among whom, to produce the authority of their master for any assertion, was sufficient to establish the truth of it without further inquiry.

The most celebrated of the philosophical notions of Pythagoras are those concerning the nature of the Deity, the transmigration of souls into different bodies (which he borrowed from the Brachmans), and the system of the world. He was the first who took the name of *philosopher*; that is, a lover of wisdom. His system of morality was admirable. He made unity the principle of all things, and believed that between God and man there were various orders of spiritual beings, who administered to the divine will. He believed in the doctrine of the metempsychosis, or transmigration of souls; and held that God was diffused through all parts of the universe, like a kind of universal soul, pervading every particle of matter, and animating every living creature, from the most contemptible reptile to mankind themselves, who shared

shared a larger portion of the divine spirit. The metempsychosis was founded on this maxim, that as the soul was of celestial origin, it could not be annihilated, and therefore, upon abandoning one body, necessarily removed into another, and frequently did penance for its former vicious inclinations, in the shape of a beast or an insect, before it appeared again in that of a human creature. He asserted, that he had a particular faculty given him by the gods, of remembering the various bodies his own soul had passed through, and confounded cavillers by referring them to his own experience. In his system of the world, the third doctrine which distinguishes his sect, was a supposition, that the sun was at rest in the centre, and that the earth, the moon, and the other planets moved round it in different orbits. He pretended to have great skill in the mysterious properties of numbers, and held that some particular ones contained a peculiar force and significance. He was a great geometrician, and admitted only those to the knowledge of his system, who had first undergone a probation of five years silence. To his discovery is attributed the 47th proposition of the first book of Euclid*, which, in

* THEOREM.] In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle. Euclid. lib. i prop 47.

geometrical solutions and demonstrations of quantities, is of excellent use; and for which as Mr. Locke observes, in the joy of his heart, he is said to have sacrificed a hecatomb. His extraordinary desire of knowledge, and the pains he took to propagate his system, have justly transmitted his fame to posterity.

The pupils who were initiated by him in the sciences and study of nature at the Crotonian school, brought all their goods into a common stock, contemned the pleasures of sense, abstained from swearing, and eat nothing that had life. Steady to the tenets and principles which they had imbibed, they dispersed abroad, and taught the doctrines of their preceptor, in all the countries through which they travelled.

Page 134. Dothe maçonnes descouer here artes unto odhers?] Masons, in all ages, have studied the general good of mankind. Every art, which is necessary for the support of authority and good government, or which can promote science, they have cheerfully communicated to the world. Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. Thus masons have been distinguished in various countries, and the privileges of their Order kept sacred and inviolable.

Page 135. Whatte artes haueth the maçonnes techedde mankynde?] The arts which the masons have publicly taught, are here specified. It appears to have surprised the learned annotator, that religion should be ranked among the arts taught by the fraternity; but it may be observed, that religion is the only tie which can bind men; and that where there is no religion, there can be no masonry. Among masons, however, it is an art, calculated to unite for a time opposite systems, without perverting or destroying those systems. By the influence of this art, the purposes of the institution are effectually answered, and all religious animosities happily terminated.

Masons have always paid due obedience to the moral law, and inculcated its precepts with powerful energy on their disciples. Hence the doctrine of a God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine, their conduct has been regulated through a succession of years. The progress of knowledge and philosophy, aided by divine revelation, having enlightened the minds of men with the knowledge of the true God, and the sacred tenets of the christian faith, masons have readily acquiesced in a religion so wisely calculated to make men happy. But in those countries where the gospel has not reached, nor christi-

anity displayed her beauties, they have pursued the universal religion, or the religion of nature; that is, to be good men and true, by whatever denomination or persuasion they may be distinguished; and by this universal system, the ~~the~~ conduct of the fraternity still continues to be regulated. A cheerful compliance with the established religion of the country in which they live, is earnestly recommended in their assemblies; and this universal conformity, notwithstanding private sentiment and opinion, is the art they practise, and effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.

It may not be improper to state, that this universal system teaches men not to deviate from the line of instruction in which they have been educated, or to disregard the principles of religion they have been originally taught. Though they are to suit themselves to circumstances and situation, in the character of masons they are advised never to forget the wise maxims of their parents, or desert the faith in which they have been nurtured, unless from conviction they are justified in making a change; and in effecting that change, masonry has no share. The tenets of the institution interfere with no particular faith, but are alike reconcilable to all. Hence religious and political disputes

disputes never engage the attention of masons in their private seminaries; those points are left to the discussion and determination of other associations for whom the theme is better calculated: and it is a certain truth, that the wisest systems are more frequently injured than benefited by religious cavil.

Notwithstanding the happiest events have arisen in many periods of the history of the world from the efforts of a wise, pious, learned, and moderate clergy, seconded by the influence and authority of religious princes, whose counsels and examples have always had a commanding power, which has enabled them to do good, with a facility peculiar to themselves; it must have been observed with a generous concern, that those efforts have not been sufficient to extinguish the unhappy spirit of fanaticism, of whose deplorable effects almost every age has exhibited a striking picture. Enthusiastical sects have been perpetually inventing new forms of religion, by working on the passions of the ignorant and unwary; deriving their rules of faith and manners from the fallacious suggestions of a warm imagination, rather than from the clear and infallible dictates of the word of God. One set of men has covered religion with a tawdry habit of type and allegory; while another has converted it into an instrument of dissension and discord. The discerning

mind may easily trace the unhappy consequences of departing from the divine simplicity of the gospel, and loading its pure and heavenly doctrines with the inventions and commandments of men. The tendency of *true religion* is to strengthen the springs of government, by purifying the motives and animating the zeal of those who govern, to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and by confirming all the essential bonds and obligations of civil society. The enemies of religion are the enemies of mankind; and it is the natural tendency of infidelity and licentiousness to *dissolve* the most sacred obligations, to *remove* the most powerful motives to virtue, and, by corrupting the principles of individuals, to *poison* the sources of public order and public prosperity.

Such are the mischiefs incident from zeal and enthusiasm, however laudably excited, when carried to excess. But if the principles of masonry are understood and practised, they will be found the best correctors of misguided zeal and unrestrained licentiousness, and prove the ablest support of every well-regulated government.

Page 135. Howe commeth the maçonnes more teachers than odher menne? The answer implies,

plies, that masons, from the nature and government of their association, have greater opportunities than other men, to improve their talents, and therefore are allowed to be better qualified to instruct others.

Mr. Locke's observation on masons having the art of finding new arts, is judicious, and his explanation just. The fraternity have always made the study of the arts, a principal part of their private amusement: in their assemblies, nice and difficult theories have been canvassed and explained; new discoveries produced, and those already known, illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, are evident proofs, that those who are initiated into the mysteries of the masonic Art, may discover new arts; and this knowledge is acquired by instruction from, and familiar intercourse with, men of genius and ability, on almost every important branch of science.

Page 135. What dothe the maçonnes concele and hyde?] The answer imports, the art of finding new arts, for their profit and praise; and then particularises the different arts they carefully conceal. Mr. Locke's remark, 'That this
' shews too much regard for their own society,
' and too little for the rest of mankind,' is rather
severe,

severe, when he has before admitted the propriety of concealing from the world what is of no real public utility, lest, by being converted to bad uses, the consequences might be prejudicial to society. By the word *praise*, is here meant, that honour and respect to which masons are entitled, as the friends of science and learning, and which is absolutely necessary to give a sanction to the wise doctrines they propagate, while their fidelity gives them a claim to esteem, and the rectitude of their manners demand veneration.

Of all the arts which the masons profess, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself, may be easily conceived, from the glorious example which he gives, in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the *arcana* of heaven; nor can they divine to-day, what to-morrow may bring forth.

Many instances might be adduced from history, to shew the high veneration which was paid to the art of secrecy by the ancients. Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which
he

he had been intrusted, and dreading that exquisite torture would induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; they encountered every pain with fortitude, and strenuously supported their fidelity, amidst the most severe tortures, till death put a period to their sufferings.—The Athenians bowed to a statue of brass, which was represented without a tongue, to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had their goddesses of silence, named Angerona, to whom they offered worship.—Lycurgus, the celebrated law-giver, as well as Pythagoras, the great scholar, particularly recommended this virtue; especially the last, who, as we have before observed, kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest, as well as the noblest art *.

Mr.

* The following story is related by a Roman historian (Aulus Gellius); which, as it may be equally pleasing and instructive, we shall insert at full length.

The senators of Rome had ordained, that, during their consultations in the senate-house, each senator should be permitted to bring his son with him, who was to depart, if occasion re-

Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concern-

quired; but this favour was not general, being restricted only to the sons of noblemen; who, in those days, were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determination was adjourned to the following day; each member engaging, in the mean time, to keep secret the proceedings of the meeting. Among other noblemen's sons who attended on the occasion, was the son of the grave Papyrus; a family of great renown and splendor. This youth was no less remarkable for the extent of his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, intreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. By fair speeches and intreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; but these proving ineffectual, she adopted rigorous measures, and had recourse to stripes and violent threats; being determined that force should extort, what lenity could not effect. The youth, finding his mother's threats to be very harsh, but her stripes more severe, with a noble and heroic spirit, thus endeavoured to relieve her anxiety, without violating his fidelity:

‘ Madam, you may well blame the senate for their long sitting,
 ‘ at least for presuming to call in question a case so truly imper-
 ‘ tinent; except the wives of the senators are allowed to consult
 ‘ on

concerning the meaning of the faculty of Abrac, I am noways surpris'd at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation

‘on it, there can be no hope of a conclusion. I speak this only
 ‘from my own opinion; I know their gravity will easily con-
 ‘found my juvenile apprehensions; yet, whether nature or
 ‘duty instructs me to do so, I cannot tell. It seems necessary
 ‘to them, for the increase of people, and the public good, that
 ‘every senator should be allowed two wives; or otherwise,
 ‘their wives two husbands. I shall hardly incline to call,
 ‘under one roof, two men by the name of father; I had rather
 ‘with cheerfulness salute two women by the name of mother.
 ‘This is the question, Madam, and to-morrow it is to be
 ‘determined.’

His mother hearing this, and he seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without inquiring any farther into the merits of the case, she immediately dispatched messengers to all the other ladies and matrons of Rome, to acquaint them of the weighty affair under deliberation in the senate, which so nearly concerned the peace and welfare of their whole lives. The melancholy news soon spread a general alarm; and many conjectures were formed. The ladies, resolved to give their assistance in the decision of this weighty point, immediately assembled. Headed by young Papyrus's mother, next morning they proceeded to the senate-house; and though it is remarked, that a parliament of women is seldom governed by one speaker, yet the affair being urgent, the haste pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest. It was agreed, that she should insist on the necessity of the concurrence of the senators' wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made, for admision to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business, how-

viation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost *.

Our

ever, must be known, before they could gain an audience. This being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion in behalf of her sex, as astonished the whole senators. She requested, that the matter might not be hastily determined, but be seriously canvassed according to justice and equity; and expressed the determined resolutions of herself and her sisters, to oppose a measure so unconstitutional, as that of permitting one husband to have two wives, who could scarcely please one. She proposed, in the name of her sisters, as the most effectual way of peopling the state, that if any alteration were to be made in the established custom of Rome, women might be permitted to have two husbands. The senators being informed of Papyrus's scheme to preserve his reputation, and the riddle being publicly solved, the ladies were greatly confounded, and departed with blushing cheeks; while the noble youth, who had proved himself worthy of his trust, was highly commended for his fidelity. To avoid a like tumult in future, it was resolved, that the custom of introducing the sons of senators should be abolished. Papyrus, however, on account of the attachment to his word, and his discreet policy, was excepted from this restriction, and ever afterwards freely admitted into the senate-house, where many honours were conferred upon him.

The virtue and fidelity of young Papyrus are indeed worthy of imitation; but the masons have still a more glorious example in their own body, of a brother, accomplished in every art, who, rather than forfeit his honour, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin.

* Mr. Hutchinson, in his ingenious treatise, entitled *The Spirit of Masonry*, gives the following explanation of the word ABRAC, which, as it is curious, I shall here insert in that gentleman's own words.

“ ABRAC,

Our celebrated annotator has taken no notice of the masons having the art of working miracles, and forefaying things to come. But this was certainly not the least important of their doctrines.

“ ABRAC, or ABRACAR, was a name which Basilides, a religious of the second century, gave to God; who, he said, was the author of three hundred and sixty-five.

“ The author of this superstition is said to have lived in the time of Adrian, and that it had its name after ABRASAN or ABRAXAS, the denomination which Basilides gave to the Deity. He called him the Supreme God, and ascribed to him seven subordinate powers or angels, who presided over the heavens: and also, according to the number of the days in the year, held, that three hundred and sixty-five virtues, powers, or intelligences, existed as the emanations of God; the value, or numerical distinction of the letters in the word, according to the ancient Greek numerals, made 365.

A B P A X A Z.

I 2 100 I 60 I 200

“ Among antiquaries, ABRAXAS is an antique gem, or stone, with the word ABRAXAS engraved on it. There are a great many kinds of them, of various figures and sizes, mostly as old as the third century. Persons professing the religious principles of Basilides wore this gem with great veneration as an amulet, from whose virtues, and the protection of the Deity, to whom it was consecrated, and with whose name it was inscribed, the wearer derived health, prosperity, and safety.

“ There is deposited in the British Museum such a gem, which is a besil stone of the form of an egg. The head is in camio, the reverse in taglio.

“ In church history, ABRAX is noted as a mystical term, expressing the Supreme God; under whom the Basilidians supposed three hundred and sixty-five dependent deities: it was the principle of the gnostic hierarchy, whence sprang their multitudes of thæons. From ABRAXAS proceeded their PRI-

“ MOGENIAL

doctrines. Hence astrology was admitted as one of the arts which they taught, and the study of it warmly recommended.

The ancient philosophers applied with unwearied diligence to discover the aspects, magnitude, distances, motions, and revolutions of the heavenly bodies; and, according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence. This study became, in a course of time, a regular science.

That astrology, however vain and delusive in itself, has proved extremely useful to mankind, by promoting the excellent science of astronomy, cannot be denied. The vain hope of reading the fates of men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, to mark the duration of seasons, and to regulate the operations of agriculture.

“ MOGENIAL MIND; from the primogenial mind, the Logos,
 “ or word; from the Logos, the PHRONÆSIS, or prudence;
 “ from the Phronæsis, SOPHIA and DYNAMIS, or wisdom and
 “ strength; from these two proceeded PRINCIPALITIES,
 “ POWERS, and ANGELS; and from these, other angels, to the
 “ number of three hundred and sixty-five, who were supposed
 “ to have the government of so many celestial orbs committed
 “ to their care.”

The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on scripture, and confirmed by reason and experience. Moses tells us, that the sun, moon, and stars, were placed in the firmament, to be for *signs*, as well as for seasons. We find the Deity thus addressing Job, “Canst thou
 “bind the *sweet influences of the Pleiades*, or loose
 “the bonds of Orion?” We are instructed in the Book of *Judges*, that “they fought from
 “heaven; the *stars* in their courses fought
 “against Sisera.” The ancient philosophers were unanimous in the same opinion; and among the moderns, we may cite lord Bacon and several others as giving it a sanction. Milton thus expresses himself on the subject:

Of planetary motions and *aspects*
 In *sextile*, *square*, and *trine*, and *opposite*,
 Of *noxious* efficacy, and when to join
 In synod unbenign, and taught the *fixed*
 Their *influence* malignant when to *shower*, &c.

It is well known that inferior animals, and even birds and reptiles, have a foreknowledge of futurity; and surely Nature never intended to with-hold from man those favours, which she has so liberally bestowed on the raven, the cat, and the sow? No, the aches in our limbs, and the shootings of our corns, before a tempest or a shower, evince the contrary. Man, who
 is

is a microcosm, or world in miniature, unites in himself all the powers and qualities which are scattered throughout nature, and discerns from certain signs the future contingencies of his being; finding his way through the *palpable obscure* to the *visible diurnal and nocturnal sphere*, he marks the presages and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in Nature, is admirably illustrated from the sympathy between the moon and the sea, by which the waters of the ocean are, in a certain though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there is no doubt that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals, and to man. If the moon alone rule the world of *waters*, what effects must the combination of solar, stellar, and lunar influences have upon the *land*? In short, it is universally confessed, that astrology is the mother of astronomy; and though the daughter hath rebelled against the mother, it has long been predicted and expected that the venerable authority of the parent would prevail in the end.

Page 137. Wylle he teche me thay same artes?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for masonry—a good character, and an able capacity.

Page 137. Dothe all maçonnes kunne more then odher menne?] The answer only implies, that masons have a better opportunity than the rest of mankind, to improve in useful knowledge; but a want of capacity in some, and of application in others, obstructs the progress of many.

Page 137. Are maçonnes gudder menne then odhers?] Masons are not understood to be collectively more virtuous in their lives and actions, than other men; but it is an undoubted fact, that a strict conformity to the rules of the profession, may make them better than they otherwise would be.

Page 137. Dothe maçonnes love eidher odher myghtylye as beeth sayde?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, the objections of cavillers against masonry are amply refuted; the excellency of the institution is displayed; and every censure, on account of the transgressions of its professors, entirely removed. A bad man, whose character is known, can never be enrolled in our records; and should we unwarily be led to receive an improper object, then our endeavours are exerted to reform

form him: so that, by being a mason, it is probable he may become a better subject to his sovereign, and a more valuable member to the state, than he would have done had he not been in the way of those advantages.

To conclude, Mr. Locke's observations on this curious manuscript deserve a serious and careful examination; and though he was not at the time one of the brotherhood, he seems pretty clearly to have comprehended the value and importance of the system it was intended to illustrate. We may therefore fairly conjecture, that the favourable opinion he conceived of the society of masons before his admission, was afterwards sufficiently confirmed.

ILLUSTRATIONS

OF

M A S O N R Y.

BOOK IV.

THE HISTORY OF MASONRY IN ENGLAND.

SECT. I.

Masonry early introduced into England,—Account of the Druids.—Progress of Masonry in England under the Romans.—Masons highly favoured by St. Alban.

THE history of Britain, previous to the invasion of the Romans, is so mixed with fable, as not to afford any satisfactory account, either of the original inhabitants of the island, or of the arts practised by them. It appears, however, from the writings of the best historians, that they were not destitute of genius or taste. There are yet in being the remains of some stupendous works, executed by them much earlier than the time of the Romans; and those vestiges of antiquity, though defaced by time, display no small

small share of ingenuity, and are convincing proofs that the science of masonry was not unknown even in those rude ages.

The Druids, we are informed, retained among them many usages similar to those of masons; but of what they consisted, at this remote period we cannot with certainty discover. In conformity to the antient practices of the fraternity, we learn that they held their assemblies in woods and groves, and observed the most impenetrable secrecy in their principles and opinions; a circumstance we have reason to regret, as these, being known only to themselves, must have perished with them.

They were the priests of the Britons, Gauls, and other Celtic nations, and were divided into three classes: the bards, who were poets and musicians, formed the first class; the vates, who were priests and physiologists, composed the second class; and the third class consisted of the Druids, who added moral philosophy to the study of physiology.

As study and speculation were the favourite pursuits of those philosophers, it has been suggested that they chiefly derived their system of government from Pythagoras. Many of his tenets and doctrines seem to have been adopted by them. In their private retreats, they entered into a disquisition of the origin, laws, and properties of matter, the form and magnitude
of

of the universe, and even ventured to explore the most sublime and hidden secrets of Nature. On these subjects they formed a variety of hypotheses, which they delivered to their disciples in verse, in order that they might be more easily retained in memory; and administered an oath not to commit them to writing.

In this manner the Druids communicated their particular tenets, and concealed under the veil of mystery every branch of useful knowledge, which tended to secure to their order universal admiration and respect, while the religious instructions propagated by them were every where received with reverence and submission. They were entrusted with the education of youth; and from their seminaries alone issued curious and valuable productions. As judges of law, they determined all causes, ecclesiastical and civil; as tutors, they taught philosophy, astrology, politics, rites, and ceremonies; and as bards, in their songs they recommended the heroic deeds of great men to the imitation of posterity.

To enlarge on the usages that prevailed among those ancient philosophers, on which we can offer at best but probable conjectures, would be a needless waste of time; we shall therefore leave the experienced mason to make his own reflections on the affinity of their practices to the rites established among the fraternity, and proceed

proceed to a disquisition of other particulars and occurrences better authenticated, and of more importance.

On the arrival of the Romans in Britain, arts and sciences began to flourish. According to the progress of civilization, masonry rose into esteem; hence we find that Cæsar, and several of the Roman generals who succeeded him in the government of this island, ranked as patrons and protectors of the Craft. Although at this period the fraternity were employed in erecting walls, forts, bridges, cities, temples, palaces, courts of justice, and other stately works, history is silent respecting their mode of government, and affords no information in regard to the usages and customs prevalent among them. Their lodges and conventions were regularly held, but being open only to the initiated fellows, the legal restraints they were under, prevented the public communication of their private transactions.

The wars which afterwards broke out between the conquerors and conquered, considerably obstructed the progress of masonry in Britain, so that it continued in a very low state till the time of the emperor Carausius, by whom it was revived under his own immediate auspices. Having shaken off the Roman yoke, he contrived the most effectual means to render his person and government acceptable to the
IO people,

people, and assuming in the character of a mason, he acquired the love and esteem of the most enlightened part of his subjects. He possessed real merit, encouraged learning and learned men, improved the country in the civil arts, and, in order to establish an empire in Britain, he collected into his dominions the best workmen and artificers from all parts, all of whom, under his auspices, enjoyed peace and tranquillity. Among the first class of his favourites, came the masons; for their tenets he professed the highest veneration, and appointed Albanus, his steward, the principal superintendant of their assemblies. Under his patronage, lodges, and conventions of the fraternity, were regularly formed, and the rites of masonry practised. To enable the masons to hold a general council to establish their own government, and correct errors among themselves, he granted to them a charter, and commanded Albanus to preside over them in person as Grand Master. This worthy knight proved a zealous friend to the Craft, and afterwards assisted at the initiation of many persons into the mysteries of the Order. To this council, the name of Assembly was afterwards given*.

Some

* An old MS. which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contains the following particulars:

† St.

Some particulars of a man so truly exemplary among masons will certainly merit attention.

Albanus was born at Verulam, (now St. Alban's, in Hertfordshire,) of a noble family. In his youth he travelled to Rome, where he served seven years under the Emperor Diocletian. On his return home, by the example and persuasion of Amphibalus of Caer-leon, (now Chester,) who had accompanied him in his travels, he was converted to the Christian faith, and, in the tenth and last persecution of the Christians, was beheaded, A. D. 303.

St. Alban was the first who suffered martyrdom for the Christian religion in Britain, of which the venerable Bede gives the following account. The Roman governor having been informed that St. Alban harboured a Christian in his house, sent a party of soldiers to apprehend Amphibalus. St. Alban immediately put on

‘ St. Alban loved masons well, and cherished them much, and
 ‘ made their pay right good; for he gave them ijs. per weeke,
 ‘ and iij d. to their cheer †; whereas, before that time, in all
 ‘ the land, a mason had but a penny a day, and his meat, until
 ‘ St. Alban mended itt. And he gott them a charter from the
 ‘ King and his counsell for to hold a general counsell, and gave
 ‘ itt to name Assemblie. Thereat he was himselfe, and did helpe
 ‘ to make masons, and gave them good charges.’

† A MS. written in the reign of James II. before cited in this volume, contains an account of this circumstance, and increases the weekly pay to 3s. 6d. and 3d. a day for the bearers of burdens.

the

the habit of his guest *, and presented himself to the officers. Being carried before a magistrate, he behaved with such a manly freedom, and so powerfully supported the cause of his friend, that he not only incurred the displeasure of the judge, but brought upon himself the punishment above specified.

The old constitutions affirm, that St. Alban was employed by Carausius to environ the city of Verulam with a wall, and to build for him a splendid palace; and that, to reward his diligence in executing those works, the emperor appointed him steward of his household, and chief ruler of the realm. However this may be, from the corroborating testimonies of ancient historians, we are assured that this knight was a celebrated architect, and a real encourager of able workmen; it cannot therefore be supposed, that free-masonry would be neglected under so eminent a patron.

* The garment which Alban wore upon this occasion was called a *Caracalla*; it was a kind of cloak with a cowl, resembling the vestment of the Jewish priests. Walsingham relates, that it was preserved in a large chest in the church of Ely, which was opened in the reign of Edward II. A. D. 1314; and Thomas Rudburn, another writer of equal authority, confirms this relation; and adds, That there was found with his garment an old writing in these words: ‘ This is the Caracalla of St. Amphilobus, the monk and preceptor of St. Alban; in which that proto-martyr of England suffered death, under the cruel persecution of Diocletian against the Christians.’

S E C T. II.

History of Masonry in England under St. Austin, King Alfred, and Athelstane; and also under the Knights Templars.

AFTER the departure of the Romans from Britain, masonry made but a slow progress, and in a little time was almost totally neglected, on account of the irruptions of the Picts and Scots, which obliged the southern inhabitants of the island to solicit the assistance of the Saxons, to repel these invaders. As the Saxons increased, the native Britons sunk into obscurity, and ere long yielded the superiority to their protectors, who acknowledged their sovereignty and jurisdiction. These rough and ignorant heathens, despising every thing but war, soon put a finishing stroke to all the remains of ancient learning which had escaped the fury of the Picts and Scots. They continued their depredations with unrestrained rigour, till the arrival of some pious teachers from Wales and Scotland, when many of these savages being reconciled to Christianity, masonry got into repute, and lodges were again formed*; but these being under the direction of foreigners, were seldom convened, and never attained to any degree of consideration or importance.

* See the Book of Constitutions.

Masonry continued in a declining state till the year 557, when Austin, with forty more monks, among whom the sciences had been preserved, came into England. Austin was commissioned by pope Gregory, to baptize Ethelbert king of Kent, who appointed him the first archbishop of Canterbury. This monk, and his associates, propagated the principles of christianity among the inhabitants of Britain, and by their influence, in little more than sixty years, all the kings of the heptarchy were converted. Masonry flourished under the patronage of Austin, and many foreigners came at this time into England, who introduced the Gothic style of building. Austin seems to have been a zealous encourager of architecture, for he appeared at the head of the fraternity in founding the old cathedral of Canterbury in 600, and the cathedral of Rochester in 602; St. Paul's, London, in 604; St. Peter's, Westminster, in 605; and many others †. Several palaces and castles were built under his auspices, as well as other fortifications on the borders of the kingdom, by which means the number of masons in England was considerably increased.

Some expert brethren arrived from France in 680, and formed themselves into a lodge, under the direction of Bennet, abbot of Wirral, who was soon after appointed by Kenred, king of

* See the *Monastricon Anglicanum*.

Mercia, inspector of the lodges, and general superintendant of the masons.

During the heptarchy, masonry continued in a low state; but in the year 856, it revived under the patronage of St. Swithin, who was employed by Ethelwolph, the Saxon king, to repair some pious houses; and from that time it gradually improved till the reign of Alfred, A. D. 872, when, in the person of that prince, it found a zealous protector.

Masonry has generally kept pace with the progress of learning; the patrons and encouragers of the latter having been most remarkable for cultivating and promoting the former. No prince studied more to polish and improve the understandings of his subjects than Alfred, and no one ever proved a better friend to masonry. By his indefatigable assiduity in the pursuit of knowledge, his example had powerful influence, and he speedily reformed the dissolute and barbarous manners of his people. Mr. Hume, in his History of England, relates the following particulars of this celebrated prince:

“ Alfred usually divided his time into three equal portions: one was employed in sleep, and the refecton of his body by diet and exercise; another in the dispatch of business; and a third, in study and devotion. That he might more exactly measure the hours, he made use of burn-

ing tapers of equal lengths, which he fixed in lanthorns; an expedient suited to that rude age, when the art of describing sundials, and the mechanism of clocks and watches, were totally unknown. By this regular distribution of time, though he often laboured under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge, and even to compose more books, than most studious men, blest with greater leisure and application, have done in more fortunate ages."

As this prince was not negligent in encouraging the mechanical arts, masonry claimed a great part of his attention. He invited from all quarters industrious foreigners to repopulate his country, which had been desolated by the ravages of the Danes. He introduced and encouraged manufactures of all kinds among them: no inventor or improver of any ingenious art did he suffer to go unrewarded; and he appropriated a seventh part of his revenue for maintaining a number of workmen, whom he constantly employed in rebuilding his ruined cities, castles, palaces, and monasteries. The university of Oxford was founded by him.

On the death of Alfred in 900, Edward succeeded to the throne, during whose reign the masons continued to hold their lodges, under

the sanction of Ethred, his sister's husband, and Ethelward, his brother, to whom the care of the fraternity was intrusted. Ethelward was a prince of great learning, and an able architect; he founded the university of Cambridge.

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin, patron of the masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York, where the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old writings were produced, in Greek, Latin, and other languages, from which the constitutions of the English lodges are originally derived *.

Athelstane

* A record of the society, written in the reign of Edward IV. said to have been in the possession of the famous Elias Ashmole, founder of the Museum at Oxford, and unfortunately destroyed, with other papers on the subject of masonry, at the Revolution, gives the following account of the state of masonry at this period:

‘ That though the ancient records of the brotherhood in England were many of them destroyed, or lost, in the wars of the Saxons and Danes, yet king Athelstane, (the grandson of king Alfrede the Great, a mighty architect,) the first annointed king of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930,) when he had brought the land into rest and peace, built many great works, and encouraged many masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times; who also prevailed with the king

Athelstane kept his court for some time at York, where he received several embassies from foreign princes, with rich presents of various kinds. He was loved, honoured, and admired by

‘ king to improve the constitution of the English lodges according to the foreign model, and to increase the wages of working masons.

‘ That the said king’s brother, prince Edwin, being taught masonry, and taking upon him the charges of a master-mason, for the love he had to the said craft, and the honourable principles whereon it is grounded, purchased a free charter of king Athelstane, for the masons having a correction among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

‘ That accordingly prince Edwin summoned all the masons in the realm to meet him in a congregation at York, who came and composed a general lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working masons, &c.’

From this æra we date the re-establishment of free-masonry in England. There is at present a Grand Lodge of masons in the city of York, who trace their existence from this period. By virtue of Edwin’s charter, it is said, all the masons in the realm were convened at a general assembly in that city, where they established a *general* or *grand* Lodge for their future government. Under the patronage and jurisdiction of this Grand Lodge, it is alleged, the fraternity considerably increased, and kings, princes, and other eminent persons, who had been initiated into masonry, paid due allegiance to that Grand Assembly. But as the events of the times were various and fluctuating, that Assembly was

by all the princes of Europe, who fought his friendship and courted his alliance. He was a mild sovereign, a kind brother, and a true friend. The only blemish which historians find in the whole

more or less respectable; and in proportion as masonry obtained encouragement, its influence was more or less extensive. The appellation of *Ancient York Masons*, is well known in Ireland and Scotland; and the universal tradition is, that the brethren of that appellation originated at Auldby near York. This carries with it some marks of confirmation, for Auldby was the seat of Edwin.

There is every reason to believe that York was deemed the original seat of masonic government in this country; as no other place has pretended to claim it, and as the whole fraternity have, at various times, universally acknowledged allegiance to the authority established there: but whether the present association in that city be entitled to that allegiance, is a subject of inquiry which it is not my province to investigate. To that assembly recourse must be had for information. Thus much, however, is certain, that if a General Assembly or Grand Lodge was held there, (of which there is little doubt if we can rely on our records and constitutions, as it is said to have existed there in Queen Elizabeth's time,) there is no evidence of its regular removal to any other place in the kingdom; and, upon that ground, the brethren at York may probably with justice claim the privilege of associating in that character. A number of respectable meetings of the fraternity appear to have been convened at sundry times in different parts of England, but we cannot find an instance on record, till a very late period, of a *general* meeting (so called) being held in any other place beside York.

To understand this matter more clearly, it may be necessary to advert to the original institution of that assembly, called a *General* or *Grand Lodge*. It was not then restricted, as it is now understood to be, to the Masters and Wardens of private lodges, with

whole reign of Athelstane, is the supposed murder of his brother Edwin. This youth, who was distinguished for his virtues, having died two years before his brother, a false report was spread,

with the Grand Master and his Wardens at their head; it consisted of as many of the fraternity *at large* as, being within a convenient distance, could attend, once or twice in a year, under the auspices of one general head, elected and installed at one of these meetings, and who, for the time being, received homage as the sole governor of the whole body. The idea of confining the privileges of masonry, by a warrant of constitution, to certain individuals, convened on certain days at certain places, had no existence. There was but one family among masons, and every mason was a branch of that family. It is true, the privileges of the different degrees of the Order always centered in certain numbers of the fraternity, who, according to their advancement in the Art, were authorized by the ancient charges to assemble in, hold, and rule lodges, at their will and discretion, in such places as best suited their convenience, and when so assembled, to receive pupils and deliver instructions in masonry; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly, to which all the fraternity might repair, and to whose award all were bound to pay submission.

As the constitutions of the English Lodges are derived from this *General Assembly at York*; as all masons are bound to observe and preserve those in all time coming; and as there is no satisfactory proof that such assembly was ever regularly removed by the resolution of its members, but that, on the contrary, the fraternity still continue to meet in that city under this appellation, it may remain a doubt, whether, while these constitutions exist as the standard of masonic conduct, that assembly may not justly claim the allegiance to which their original authority entitled them; and whether any other convention of masons, however great their consequence may be, can, consistent with

spread, of his being wrongfully put to death by him. But this is so improbable in itself, so inconsistent with the character of Athelstane, and indeed so slenderly attested, as to be undeserving a place in history *.

The

those constitutions, withdraw their allegiance from that assembly, or set aside an authority, to which not only antiquity, but the concurrent approbation of masons for ages, under the most solemn engagements, have repeatedly given a sanction.

It is to be regretted, that the idea of superiority, and a wish to acquire absolute dominion, should occasion a contest among masons. Were the principles of the Order better understood, and more generally practised, the intention of the institution would be more fully answered. Every mason would consider his brother as his fellow, and he who, by generous and virtuous actions, could best promote the happiness of society, would always be most likely to receive homage and respect.

* The excellent writer of the Life of King Athelstane † has given so clear and so perfect a view of this event, that the reader cannot receive greater satisfaction than in that author's own words:

“ The business of Edwin's death is a point the most obscure in the story of this king, and, to say the truth, not one even of our best historians hath written clearly, or with due attention, concerning it. The fact as commonly received is this: The king, suspecting his younger brother Edwin, of designing to deprive him of his crown, caused him, notwithstanding his protestations of innocence, to be put on board a leaky ship, with his armour-bearer and page. The young prince, unable to bear the severity of the weather, and want of food, desperately drowned himself. Some time after, the king's cup-bearer, who had been the chief cause of this act of cruelty, happened, as he was serving the king at table, to trip with one foot, but recovering himself with the other, ‘ See,’ said he, pleasantly, ‘ how

† Biog. Brit. vol. i. p. 63. 1st edit.

‘ brothers

The activity and princely conduct of Edwin qualified him, in every respect, to preside over so celebrated a body of men as the masons, who were employed under him in repairing and building

‘ brothers afford each other help ;’ which striking the king with the remembrance of what himself had done in taking off Edwin, who might have helped him in his wars, he caused that business to be more thoroughly examined, and finding his brother had been falsely accused, caused his cup-bearer to be put to a cruel death, endured himself seven years sharp penance, and built the two monasteries of Middleton and Michelness, to atone for this base and bloody fact *.”

Dr. Howel, speaking of this story, treats it as if very indifferently founded, and, on that account, unworthy of credit †. Simeon of Durham, and the Saxon Chronicle, say no more, than that Edwin was drowned by his brother’s command, in the year 933 ‡. Brompton places it in the first, or, at farthest, in the second year of his reign; and he tells us the story of the rotten ship, and of his punishing the cup-bearer §. William of Malmesbury, who is very circumstantial, says, he only tells us what he heard ||; but Matthew the flower-gatherer ** stamps the whole down as an indubitable truth. Yet these discordant dates are not to be accounted for. If he was drowned in the second, he could not be alive in the tenth year of the king; the first is the more probable date, because about that time there certainly was a conspiracy against king Athelstane, in order to dethrone him, and put out his eyes, yet he did not put the author of it to death; is it likely then, that he should order his brother to be thrown into the sea upon bare suspicion? But the reader must remember, that we cite the same historians who

* Speed’s Chronicle, book vii. chap. 38.

† Gen. Hist. P. iv. c. 2. sect. 10.

‡ Simeon Dunelm. p. 154. Chron. Saxon. p. 111.

§ Chronicon. p. 828.

|| De Gest. R. A. lib. ii.

** Matth. Florileg.

building many churches and superb edifices, which had been destroyed by the ravages of the Danes and other invaders, not only in the city of York, but at Beverley, and other places.

On the death of Edwin, Athelstane undertook in person the direction of the lodges, and the art of masonry was propagated in peace and security under his sanction.

When Athelstane died, the masons dispersed, and the lodges continued in an unsettled state till the reign of Edgar in 960, when the fraternity were again collected by St. Dunstan, under whose auspices they were employed on some pious structures, but met with no permanent encouragement.

After Edgar's death, masonry remained in a low condition upwards of fifty years. In 1041, it revived under the patronage of Edward the Confessor, who superintended the execution of several great works. He rebuilt Westminster

have told us this story, to prove, that Athelstane was unanimously acknowledged king, his brethren being too young to govern; one would think, then, they could not be old enough to conspire. If we take the second date, the whole story is destroyed; the king could not do seven years penance, for he did not live so long; and as for the tale of the cup-bearer, and his stumbling at the king's table, the same story is told of Earl Godwin, who murdered the brother of Edward the Confessor. Lastly, nothing is clearer from history, than that Athelstane was remarkably kind to his brothers and sisters, for whose sakes he lived single, and therefore his brother had less temptation to conspire against him.

Abbey,

Abbey, assisted by Leofrick earl of Coventry, whom he appointed to superintend the masons. The Abbey of Coventry, and many other structures, were finished by this accomplished architect.

William the Conqueror having acquired the crown of England in 1066, he appointed Gundulph bishop of Rochester, and Roger de Montgomery earl of Shrewsbury, joint patrons of the masons, who at this time excelled both in civil and military architecture. Under their auspices the fraternity were employed in building the Tower of London, which was completed in the reign of William Rufus, who rebuilt London-bridge with wood, and first constructed the palace and hall of Westminster in 1087.

On the accession of Henry I. the lodges continued to assemble. From this prince, the first Magna Charta, or charter of liberties, was obtained by the Normans. Stephen succeeded Henry in 1135, and employed the fraternity in building a chapel at Westminster, now the House of Commons, and several other works. These were finished under the direction of Gilbert de Clare marquis of Pembroke, who at this time presided over the lodges.

During the reign of Henry II. the Grand Master of the Knights Templars superintended the masons, and employed them in building their Temple in Fleet-street, A. D. 1155. Masonry continued.

continued under the patronage of this Order till the year 1199, when John succeeded his brother Richard in the crown of England. Peter de Colechurch was then appointed Grand Master. He began to rebuild London-bridge with stone, which was afterwards finished by William Alcmayn in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-Peter, chief surveyor of the king's works, acted as his deputy. Under the auspices of these two artists, masonry flourished during the remainder of this and the following reign.

S E C T. III.

History of Masonry in England, during the Reigns of Edward I. Edward II. Edward III. Richard II. Henry V. and Henry VI.

ON the accession of Edward I. A. D. 1272, the care of the masons was entrusted to Walter Giffard, archbishop of York; Gibert de Clare, earl of Gloucester; and Ralph, lord of Mount Hermer, the progenitor of the family of the Montagues. These architects superintended the finishing of Westminster Abbey, which had been begun in 1220, during the minority of Henry III. In the reign of Edward II. the fraternity were employed in building Exeter and Oriel

Oriel colleges, Oxford; Clare-hall, Cambridge; and many other structures; under the auspices of Walter Stapleton, bishop of Exeter, who had been appointed Grand Master in 1307.

Masonry flourished in England during the reign of Edward III. who became the patron of science, and the encourager of learning. He applied with indefatigable assiduity to the constitutions of the Order; revised and meliorated the ancient charges, and added several useful regulations to the original code of laws. He patronized the lodges, and appointed five deputies under him to inspect the proceedings of the fraternity; viz. 1. John de Spoulee, who rebuilt St. George's chapel at Windsor, where the order of the garter was first instituted, A. D. 1350; 2. William a Wykeham, afterwards bishop of Winchester, who rebuilt the castle of Windsor at the head of 400 free-masons A. D. 1357; 3. Robert a Barnham, who finished St. George's hall at the head of 250 free-masons, with other works in the castle, A. D. 1375; 4. Henry Yeuele, (called in the old records, the King's free-mason,) who built the Charter-house in London; King's hall, Cambridge; Queensborough castle; and rebuilt St. Stephen's chapel, Westminster: and 5. Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands. At this period, lodges were numerous, and communications

nications of the fraternity held under the protection of the civil magistrate *.

Richard II. succeeded his grandfather Edward III. in 1377, and William a Wykeham was

* An old record of the Society runs thus:

‘ In the glorious reign of King Edward III. when lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm, (for most great men were then masons,) ordained,

‘ That for the future, at the making or admission of a brother, the constitution and the ancient charges should be read by the Master or Warden.

‘ That such as were to be admitted master-masons, or masters of work, should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honour and worship of the aforesaid Art, and to the profit of their lords; for they be their lords that employ and pay them for their service and travel.’

The following particulars are also contained in a very old MS. of which a copy is said to have been in the possession of the late George Payne Esq. Grand Master in 1718.

‘ That when the Master and Wardens meet in a lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

‘ That entered prentices, at their making, were charged not to be thieves or thieves maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the king of England, and to the realm, and to the lodge.

‘ That, at such congregations, it shall be inquired, whether any master or fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the lodge shall determine against him, that he shall forswear (or renounce) his masonry, and shall

was continued Grand Master. He rebuilt Westminster-hall as it now stands; and employed the fraternity in building New College, Oxford, and Winchester college, both of which he founded at his own expence.

Henry, duke of Lancaster, taking advantage of Richard's absence in Ireland, got the parliament to depose him, and next year caused him to be murdered. Having supplanted his cousin, he mounted the throne by the name of Henry IV. and appointed Thomas Fitz Allen, earl of Surrey, Grand Master. After the famous victory of Shrewsbury, he founded Battle-abbey and Fotheringay; and in this reign the Guildhall of London was built. The king died in 1413, and Henry V. succeeded to the crown; when Henry Chicheley, archbishop of Canterbury, obtained the direction of the fraternity, under whose auspices lodges and communications were frequent.

Henry VI. a minor, succeeding to the throne in 1422, the parliament endeavoured to disturb the masons, by passing the following act to prohibit their chapters and conventions:

' shall no more use this craft; the which if he presume for to do,
' the sheriff of the county shall prison him, and take all his
' goods into the king's hands, till his grace be granted him and
' issued. For this cause principally have these congregations
' been ordained, that as well the lowest as the highest should be
' well and truly served in this Art aforesaid, throughout all the
' kingdom of England. Amen, so mote it be.'

3 Hen.

3 Hen. VI. cap. 1. A. D. 1425.

MASONS *shall not confederate in Chapters or
Congregations.*

‘ WHEREAS, by the yearly congregations and
‘ confederacies made by the masons in their ge-
‘ neral assemblies, the good course and effect of
‘ the statutes of labourers be openly violated and
‘ broken, in subversion of the law, and to the
‘ great damage of all the commons; our fove-
‘ reign Lord the King, willing in this case to
‘ provide a remedy, by the advice and consent
‘ afore said, and at the special request of the
‘ commons, hath ordained and established that
‘ such chapters and congregations shall not be
‘ hereafter holden; and if any such be made,
‘ they that cause such chapters and congregations
‘ to be assembled and holden, if they thereof be
‘ convict, shall be judged for felons: and that
‘ the other masons, that come to such chapters
‘ or congregations, be punished by imprisonment
‘ of their bodies, and make fine and ranfome at
‘ the king’s will *.’

This

* Judge Coke gives the following opinion on this statute:
‘ All the statutes concerning labourers before this act, and
‘ whereunto this act doth refer, are repealed by the statute of
‘ 5 Eliz. cap. 4. about A. D. 1562, whereby the cause and end
‘ of making this act is taken away, and consequently the act is
‘ become of no force; for *cessante ratione legis, cessat ipsa lex*:
‘ and

This act was never put in force, nor the fraternity deterred from assembling, as usual, under archbishop Chicheley, who still continued to preside over them *. Notwithstanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary set of men, lodges were

‘ and the indictment of felony upon this statute must contain,
 ‘ That those chapters and congregations are to the violating and
 ‘ breaking of the good course and effect of the statutes of la-
 ‘ bourers; which now cannot be so alleged, because these sta-
 ‘ tutes be repealed. Therefore this would be put out of the
 ‘ charge of justices of the peace.’ INSTITUTES, Part III.
 fol. 19.

It is plain, from the above opinion, that this act, though never expressly repealed, can have no force at present. The masons may rest very quiet, continue to hold their assemblies, and propagate their mysteries, as long as a conformity to their professed principles entitles them to the sanction of government. Masonry is too well known in this country, to raise any suspicion in the legislature. The greatest personages have presided over the society, and under their auspicious government, at different times, an acquisition of patrons, both great and noble, has been made. It would therefore be absurd to imagine, that any legal attempt will ever be made to disturb the peace and harmony of a society so truly respectable, and so highly honoured.

* The Latin Register of William Molart, prior of Canterbury, in manuscript, pap. 88. entitled, ‘ Liberatio generalis Domini
 ‘ Gulielmi Prioris Ecclesiæ Christi Cantuariensis, erga Fastum
 ‘ Natalis Domini 1429,’ informs us, that, in the year 1429, during the minority of this prince, a respectable lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master; John Morris, custos de la lodge lathomorum, or warden of the lodge of masons; with fifteen fellow-crafts, and three entered apprentices, all of whom are particularly named.

formed

formed in different parts of the kingdom; and tranquillity and felicity reigned among the fraternity.

As the attempt of parliament to suppress the lodges and communications of masons renders the transactions of this period worthy attention, it may not be improper to state the circumstances which are supposed to have given rise to this harsh edict.

The duke of Bedford, at that time regent of the kingdom, being in France, the regal power was vested in his brother Humphrey, duke of Gloucester*, who was styled protector and guardian of the kingdom. The care of the young king's person and education was entrusted to Henry Beaufort, bishop of Winchester, the duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the sole government of affairs, he had continual disputes with his nephew the protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Invested with power, he soon began to shew his pride and

* This prince is said to have received a more learned education than was usual in his age, to have founded one of the first public libraries in England, and to have been a great patron of learned men. If the records of the society may be relied on, we have reason to believe, that he was particularly attached to the masons, having been admitted into their Order, and assisted at the initiation of king Henry in 1442.

haughtiness, and wanted not followers and agents to augment his influence *.

The animosity between the uncle and nephew daily increased, and the authority of parliament was obliged to interpose. On the last day of

* In a parliament held at Westminster on the 17th of November 1423, to answer a particular end, it was ordained, 'That
' if any person committed for grand or petty treason, should
' wilfully break out of prison, and escape from the same, it should
' be deemed petty treason, and his goods be forfeited †.' About this time, one William King, of Womolton in Yorkshire, servant of sir Robert Scott, lieutenant of the Tower, pretended, that he had been offered by sir John Mortimer, (cousin to the lately deceased Edward Mortimer, earl of March, the nearest in blood to the English crown, and then a prisoner in the Tower,) ten pounds to buy him clothes, with forty pounds a year, and to be made an earl, if he would assist Mortimer in making his escape; that Mortimer said, he would raise 40,000 men on his enlargement, and would strike off the heads of the rich bishop of Winchester, the duke of Gloucester, and others. This fellow undertook to prove upon oath the truth of his assertion. A short time after, a scheme was formed to cut off Mortimer, and an opportunity soon offered to carry it into execution. Mortimer being permitted one day to walk to the Tower wharf, was suddenly pursued, seized, brought back, accused of breaking out of prison and of attempting his escape. He was tried, and the evidence of King being admitted, was convicted, agreeably to the late statute, and afterwards beheaded.

The death of Mortimer occasioned great murmuring and discontent among the people, and threatened a speedy subversion of those in power. Many hints were thrown out, both in public and private assemblies, of the fatal consequences which were expected to succeed this commotion. The amazing progress it made, justly alarmed the suspicions of the ambitious prelate, who spared no pains to exert his power on the occasion.

† Wolfe's Chronicle, published by Stowe.

April 1425, the parliament met at Westminster. The servants and followers of the peers coming thither, armed with clubs and staves, occasioned its being named THE BATT PARLIAMENT. Several laws were made, and, among the rest, the act for abolishing the society of masons*; at least, for preventing their assemblies and congregations. Their meetings being secret, attracted the attention of the aspiring prelate, who determined to suppress them†.

The

* Dr. Anderson, in the first edition of the Book of Constitutions, in a note, makes the following observation on this act:

‘ This act was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration; but it cannot derogate from the honour of the ancient fraternity, who, to be sure, would never encourage any such confederacy of their working brethren. By tradition, it is believed, that the parliament were then too much influenced by the illiterate clergy, who were not accepted masons, nor understood architecture, (as the clergy of some former ages,) and were generally thought unworthy of this brotherhood. Thinking they had an indefeasible right to know all secrets, by virtue of auricular confession, and the masons never confessing any thing thereof, the said clergy were highly offended, and at first suspecting them of wickedness, represented them as dangerous to the state during that minority, and soon influenced the parliament to lay hold of such supposed arguments of the working masons, for making an act that might seem to reflect dishonour upon even the whole fraternity, in whose favour several acts had been before and after that period made.’

† The bishop was diverted from his persecution of the masons, by an affair in which he was more nearly concerned. On the morning of St. Simon and Jude’s day, after the lord mayor of London had returned to the city from Westminster, where he had

The sovereign authority being vested in the duke of Gloucester, as protector of the realm, the execution of the laws, and all that related to

had been taking the usual charges of his high office, he received a special message, while seated at dinner, from the duke of Gloucester, requiring his immediate attendance. He immediately repaired to the palace, and being introduced into the presence, the duke commanded his lordship to see that the city was properly watched the following night, as he expected his uncle would endeavour to make himself master of it by force, unless some effectual means were adopted to stop his progress. This command was strictly obeyed; and, at nine o'clock the next morning, the bishop of Winchester, with his servants and followers, attempting to enter the city by the bridge, were prevented by the vigilance of the citizens, who repelled them by force. This unexpected repulse enraged the haughty prelate, who immediately collected a numerous body of archers and other men at arms, and commanded them to assault the gate with shot. The citizens directly shut up their shops, and crowded to the bridge in great numbers, when a general massacre would certainly have ensued, had it not been for the timely interposition, and prudent administration, of the mayor and aldermen, who happily stopt all violent measures, and prevented a great effusion of blood.

The archbishop of Canterbury, and Peter, duke of Coimbra, eldest son of the king of Portugal, with several others, endeavoured to appease the fury of the two contending parties, and, if possible, to bring about a reconciliation between them; but to no purpose, as neither party would yield. They rode eight or ten times backward and forward, using every scheme they could devise to prevent further extremities; at last they succeeded in their mediation, and brought the parties to a conformity; when it was agreed, that all hostile proceedings should drop on both sides, and the matter be referred to the award of the duke of Bedford; on which peace was restored, and the city remained in quiet.

The

to the civil magistrate, centered in him: a fortunate circumstance for the masons at this critical juncture. The duke, knowing them to be innocent of the accusations which the
bishop

The bishop lost no time in transmitting his case to the duke of Bedford; and in order to gloss it over with the best colours, he wrote the following letter:

‘RIGHT high and mighty prince, and my right noble, and
 ‘after one leiuest [earthly] lord; I recommend me unto your
 ‘grace with all my heart. And as you desire the welfare of the
 ‘king our sovereign lord, and of his realms of England and
 ‘France, your own weal [health] with all yours, haste you
 ‘hither: For by my troth, if you tarry long, we shall put this
 ‘land in jeopardy [adventure] with a field, such a brother you
 ‘have here; God make him a good man. For your wisdom
 ‘well knoweth that the profit of France standeth in the welfare
 ‘of England, &c. The blessed Trinity keep you. Written in
 ‘great haste at London, on All-hallowen-even, the 31st of
 ‘October, 1425.

‘By your servant, to my lives end,

‘HENRY, WINCHESTER.’

This letter had the desired effect, and hastened the return of the duke of Bedford to London, where he arrived on the 10th of January 1425-6. On the 21st of February he held a great council at St. Albans, adjourned it to the 15th of March at Northampton, and to the 25th of June at Leicester. Batts and staves being now prohibited, the followers of the members of parliament attended with stones in a sling, and plummets of lead. The duke of Bedford employed the authority of parliament to reconcile the differences which had broke out between his brother and the bishop of Winchester; and obliged these rivals to promise before that assembly, that they would bury all quarrels in oblivion. Thus the long wished-for peace between these two great personages was, to all appearance, accomplished.

During the discussion of this matter before parliament, the duke of Gloucester exhibited the following charge, among five
others,

bishop of Winchester had laid against them, took them under his protection, and transferred the charge of rebellion, sedition, and treason, from them, to the bishop and his followers; who, he asserted, were the first violators of the public peace, and the most rigorous promoters of civil discord.

others, against the bishop of Winchester: ' That he had, in his letter to the duke of Bedford at France, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in the nation, contrary to the king's peace.'

The bishop's answer to this accusation was, ' That he never had any intention to disturb the peace of the nation, or raise a rebellion; but that he sent to the duke of Bedford, to solicit his speedy return to England, to settle all those differences which were so prejudicial to the peace of the kingdom: That though he had indeed written in the letter, *That if he tarried, we should put the land in adventure by a field, such a brother you have here*; he did not mean it of any design of his own, but concerning the seditious assemblies of masons, carpenters, tylers, and plaisterers; who, being distasted by the late act of parliament against the excessive wages of those trades, had given out many seditious speeches and menaces against certain great men, which tended much to rebellion *: That the duke of Gloucester did not use his endeavour, as he ought to have done in his place, to suppress such unlawful assemblies; so that he feared the king, and his good subjects, must have made a field to withstand them; to prevent which, he chiefly desired the duke of Bedford to come over.'

As the masons are unjustly suspected of having given rise to the above civil commotions, I thought it necessary to insert the foregoing particulars, in order to clear them from this false charge. Most of the circumstances here mentioned, are extracted from Wolfe's Chronicle published by Stowe.

* The above particulars are extracted from one of Elias Ashmole's MSS. on the subject of Free-masonry.

The bishop, sensible that his conduct could not be justified by the laws of the land, prevailed on the king, through the intercession of the parliament, whose favour his riches had obtained, to grant letters of pardon for all offences committed by him, contrary to the statute of provisors, and other acts of præmunire; and five years afterward, procured another pardon, under the great seal, for all crimes whatever from the creation of the world to the 26th of July 1437.

Notwithstanding these precautions of the cardinal, the duke of Gloucester drew up, in 1442, fresh articles of impeachment against him, and presented them in person to the king; earnestly intreating that judgment might be passed upon him, according to his crimes. The king referred the matter to his council, at that time composed principally of ecclesiastics, who extended their favour to the cardinal, and made such a slow progress in the business, that the duke, wearied out with their tedious delays and fraudulent evasions, dropt the prosecution, and the cardinal escaped.

Nothing could now remove the inveteracy of the cardinal against the duke; he resolved to destroy a man whose popularity might become dangerous, and whose resentment he had reason to dread. The duke having always proved a strenuous friend to the public, and, by the au-
thority

thority of his birth and station, having hitherto prevented absolute power from being vested in the king's person, Winchester was enabled to gain many partisans, who were easily brought to concur in the ruin of the prince*.

To accomplish this purpose, the bishop and his party concerted a plan to murder the duke. A parliament was summoned to meet at St. Edmondsbury in 1447, where they expected he would lie entirely at their mercy. Having appeared on the second day of the sessions, he was accused of treason, and thrown into prison; where he was found, the next day, cruelly murdered. It was pretended that his death was natural; but though his body, which was ex-

* The bishop planned the following scheme at this time to irritate the duke of Gloucester: His duchess, the daughter of Reginald lord Cobham, had been accused of the crime of witchcraft, and it was pretended that a waxen figure of the king was found in her possession; which she, and her associates, Sir Roger Bolingbroke, a priest, and one Margery Jordan of Eye, melted in a magical manner before a slow fire, with an intention of making Henry's force and vigour waste away by like insensible degrees. The accusation was well calculated to affect the weak and credulous mind of the king, and gain belief in an ignorant age. The duchess was brought to trial, with her confederates, and the prisoners were pronounced guilty: the duchess was condemned to do public penance in London for three days, and to suffer perpetual imprisonment; the others were executed.

The protector, provoked at such repeated insults offered to his duchess, made a noble and stout resistance to these most abominable and shameful proceedings, but it unfortunately ended in his own destruction.

posed to public view, bore no marks of outward injury, there was little doubt of his having fallen a sacrifice to the vengeance of his enemies. After this dreadful catastrophe, five of his servants were tried for aiding him in his treasons, and condemned to be hanged, drawn, and quartered. They were hanged accordingly, cut down alive, stripped naked, and marked with a knife to be quartered; when the marquis of Suffolk, through a mean and pitiful affectation of popularity, produced their pardon, and saved their lives; the most barbarous kind of mercy that can possibly be imagined!

The duke of Gloucester's death was universally lamented throughout the kingdom. He had long obtained, and deserved, the surname of GOOD. He was a lover of his country, the friend of good men, the protector of masons, the patron of the learned, and the encourager of every useful art. His inveterate persecutor, the hypocritical bishop, stung with remorse, scarcely survived him two months; when, after a long life spent in falsehood and politics, he sunk into oblivion, and ended his days in misery*.

After

* The wickedness of the cardinal's life, and his mean, base, and unmanly death, will ever be a bar against any vindication of his memory, for the good which he did while alive, or which the money he had amassed could do after his death. When in his last moments, he was heard to utter these mean expressions: 'Why should I die, who am possessed of so much wealth? If

After the death of the cardinal, the masons continued to hold their lodges without danger of interruption. Henry established various seats of erudition, which he enriched with ample endowments, and distinguished by peculiar immunities; thus inviting his subjects to rise above ignorance and barbarism, and reform their turbulent and licentious manners. In 1442, he was initiated into masonry, and, from that time, spared no pains to obtain a complete knowledge of the Art. He perused the ancient charges, revised the constitutions, and, with the consent of his council, honoured them with his sanction*.

Encouraged

‘ the whole kingdom could save my life, I am able by my policy
 ‘ to preserve it, or by my money to purchase it. Will not death
 ‘ be bribed, and money do every thing?’ The inimitable Shakespeare, after giving a most horrible picture of despair, and a tortured conscience, in the person of the cardinal, introduces king Henry to him with these sharp and piercing words:

‘ Lord Cardinal, if thou think’st on heaven’s bliss,

‘ Lift up thy hand, make signal of that hope.’

—— He dies, and makes no sign.

Hen. VI. Act 3.

‘ The memory of the wicked shall rot, but the unjustly persecuted shall be had in everlasting remembrance.’

* A record in the reign of Edward IV. runs thus: ‘ The company of masons, being otherwise termed free-masons, of ancient standing and good reckoning, by means of affable and kind meetyns dyverse tymes, and as a loving brotherhood use to doe, did frequent this mutual assembly in the tyme of Henry VI. in the twelfth yeare of his most gracious reign,

Encouraged by the example of the sovereign, and allured by an ambition to excel, many lords and gentlemen of the court were initiated into masonry, and pursued the Art with diligence and assiduity*. The king in person presided over the lodges, and nominated William Wanefleet, bishop of Winchester, Grand Master; who built at his own expence Magdalene college,

‘ A. D. 1434.’ The same record says farther, ‘ That the charges
‘ and laws of the free-masons have been seen and perused by our
‘ late sovereign king Henry VI. and by the lords of his most
‘ honourable council, who have allowed them, and declared,
‘ That they be right good and reasonable to be holden, as they
‘ have been drawn out and collected from the records of auntient
‘ tymes,’ &c. &c.

From this it appears, that before the troubles which happened in the reign of this unfortunate prince, free-masons were held in high estimation.

* While these transactions were carrying on in England, the masons were countenanced and protected in Scotland by king James I. After his return from captivity, he became the patron of the learned, and a zealous encourager of masonry. The Scottish records relate, that he honoured the lodges with his royal presence; that he settled a yearly revenue of four pounds Scots, (an English noble,) to be paid by every master-mason in Scotland, to a Grand Master, chosen by the Grand Lodge, and approved by the crown, one nobly born, or an eminent clergyman, who had his deputies in cities and counties, and every new brother at entrance paid him also a fee. His office empowered him to regulate in the fraternity what should not come under the cognizance of law-courts. To him appealed both mason and lord, or the builder and founder, when at variance, in order to prevent law-pleas; and, in his absence, they appealed to his Deputy or Grand Warden, that resided next to the premises.

Oxford,

Oxford, and several pious houses. Eton college, near Windsor, and King's college, Cambridge, were founded in this reign, and finished under the direction of Wanefleet. Henry also founded Christ's college, Cambridge; and his queen, Margaret of Anjou, Queen's college, in the same university. In short, during the life of this prince, the arts flourished, and many sagacious statesmen, consummate orators, and admired writers, were supported by royal munificence.

S E C T. IV.

*History of Masonry in the South of England from
1471 to 1567.*

MASONRY continued to flourish in England till the peace of the kingdom was interrupted by the civil wars between the two royal houses of York and Lancaster; during which it fell into an almost total neglect, that continued till 1471, when it again revived under the auspices of Richard Beauchamp, bishop of Sarum; who had been appointed Grand Master by Edward IV. and had been honoured with the title of chancellor of the garter, for repairing the castle and chapel of Windsor.

During the short reigns of Edward V. and Richard III. masonry was on the decline; but on the accession of Henry VII. A. D. 1485, it

rose again into esteem, under the patronage of the Master and fellows of the order of St. John at Rhodes, (now Malta,) who assembled their grand lodge in 1500, and chose Henry their protector. Under the royal auspices the fraternity once more revived their assemblies, and masonry resumed its pristine splendor.

On the 24th of June 1502, a lodge of masters was formed in the palace, at which the king presided in person as Grand Master; and having appointed John Islip, abbot of Westminster, and sir Reginald Bray, knight of the garter, his wardens for the occasion, proceeded in ample form to the east end of Westminster Abbey, where he laid the foundation stone of that rich masterpiece of Gothic architecture, known by the name of Henry the seventh's chapel. This chapel is supported by fourteen Gothic buttresses, all beautifully ornamented, and projecting from the building in different angles; it is enlightened by a double range of windows, which throw the light into such a happy disposition, as at once to please the eye, and afford a kind of solemn gloom. These buttresses extend to the roof, and are made to strengthen it, by being crowned with Gothic arches. The entrance is from the east end of the abbey, by a flight of black marble steps, under a noble arch, leading to the body of the chapel. The gates are of brass. The stalls on each side are of oak, as are also the
seats,

seats, and the pavement is black and white marble. The capestone of this building was celebrated in 1507.

Under the direction of sir Reginald Bray, the palace of Richmond was afterwards built, and many other stately works. Brazen-nose college, Oxford, and Jesus and St. John's colleges, Cambridge, were all finished in this reign.

Henry VIII. succeeded his father in 1509, and appointed cardinal Wolsey, Grand Master. This prelate built Hampton court, Whitehall, Christ church college, Oxford, and several other noble edifices; all of which, upon his disgrace, were forfeited to the crown, A. D. 1530. Thomas Cromwell, earl of Essex, succeeded the cardinal in the office of Grand Master; and employed the fraternity in building St. James's palace, Christ's hospital, and Greenwich castle. In 1534, the king and parliament threw off allegiance to the pope of Rome, and the king being declared supreme head of the church, no less than 926 pious houses were suppressed; many of which were afterwards converted into stately mansions for the nobility and gentry. Under the direction of John Touchet lord Audley, who, on Cromwell's being beheaded in 1540, had succeeded to the office of Grand Master, the fraternity were employed in building Magdalene college, Cambridge, and several other structures.

Edward VI. a minor, succeeded to the throne in 1547, and his guardian and regent, Edward Seymour, duke of Somerset, undertook the management of the masons, and built Somerset-house in the Strand; which, on his being beheaded, was forfeited to the crown in 1552. John Poynt, bishop of Winchester, then became the patron of the fraternity, and presided over the lodges till the death of the king in 1553.

The masons remained without any nominal patron till the reign of Elizabeth, when sir Thomas Sackville accepted the office of Grand Master. Lodges were held, during this period, in different parts of England; but the General or Grand Lodge assembled in York, where the fraternity were numerous and respectable.

The following circumstance is recorded of Elizabeth: Hearing that the masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual grand lodge *. This design, however, was happily frustrated by the interposition of sir Thomas Sackville; who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the masons, and made so favourable a report to the queen on their return, that she

* This confirms the observations in a former Note on the existence of the Grand Lodge at York, p. 175 & seq.

countermanded her orders, and never afterwards attempted to disturb the meetings of the fraternity.

Sir Thomas Sackville held the office of Grand Master till 1567, when he resigned in favour of Francis Ruffel, earl of Bedford, and sir Thomas Gresham *, an eminent merchant, distinguished by

* Sir Thomas Gresham proposed to erect a building, at his own expence, in the city of London, for the service of commerce, if the citizens would purchase a proper spot for that purpose. His proposal being accepted, and some houses between Cornhill and Threadneedle-street, which had been purchased on that account, having been pulled down, on the 7th of June 1566, the foundation stone of the intended building was laid. The work was carried on with such expedition, that the whole was finished in November 1567. The plan of this edifice was formed upon that of the Exchange at Antwerp, being, like it, an oblong square, with a portico, supported by pillars of marble, ten on the north and south sides, and seven on the east and west; under which stood the shops, each seven feet and a half long, and five feet broad; in all 120; twenty-five on each side east and west, thirty-four and a half north, and thirty-five and a half south, each of which paid sir Thomas 4l. 10s. a year on an average. There were likewise other shops fitted up at first in the vaults below, but the dampness and darkness rendered them so inconvenient, that the vaults were soon let out to other uses. Upon the roof stood, at each corner, upon a pedestal, a grass-hopper, which was the crest of *sir Thomas's Arms*. This edifice, on its being first erected, was called simply, the Bourse; but on the 23d of January 1570, the queen, attended by a great number of her nobles, came from her palace of Somerset-house in the Strand, and passing through Threadneedle-street, dined with sir Thomas at his house in Bishopsgate-street; and after dinner her majesty returned through Cornhill, entered the Bourse on the south side, and having viewed every part of the

by his abilities, and great success in trade. To the former, the care of the brethren in the northern part of the kingdom was assigned, while the latter was appointed to superintend the meetings in the south, where the society had considerably increased, in consequence of the honourable report which had been made to the queen. Notwithstanding this new appointment of a Grand Master for the south, the General Assembly continued to meet in the city of York as heretofore, where all the records were kept; and to this assembly, appeals were made on every important occasion.

S E C T. V.

Progress of Masonry in the South of England from the Reign of Elizabeth to the Fire of London in 1666.

THE queen being assured that the fraternity were composed of skilful architects, and lovers of the Arts, and that state affairs were building, particularly the gallery which extended round the whole structure, and which was furnished with shops filled with all sorts of the finest wares in the city, she caused the edifice to be proclaimed, in her presence, by a herald and trumpet, "The Royal Exchange;" and on this occasion, it is said, sir Thomas appeared publicly in the character of Grand Master. The original building stood till the fire of London in 1666, when it perished amidst the general havoc, and was restored to its present magnificence.

points

points in which they never interfered, was perfectly reconciled to their assemblies, and masonry made a great progress at this period. During her reign, lodges were held in different places of the kingdom, particularly in London, and its environs, where the brethren increased considerably, and several great works were carried on, under the auspices of sir Thomas Gresham, from whom the fraternity received every encouragement.

Charles Howard, earl of Effingham, succeeded sir Thomas in the office of Grand Master, and continued to preside over the lodges in the south till the year 1588, when George Hastings, earl of Huntingdon, was chosen, who remained in that office till the death of the queen in 1603.

On the demise of Elizabeth, the crowns of England and Scotland were united in her successor James VI. of Scotland, who was proclaimed king of England, Scotland, and Ireland, on the 25th of March 1603. At this period, masonry flourished in both kingdoms, and lodges were convened under the royal patronage. Several gentlemen of fine taste returned from their travels, full of laudable emulation to revive the old Roman and Grecian masonry. These ingenious travellers brought home fragments of old columns, curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of
Inigo

Inigo Jones, a citizen of London, who was put apprentice to a joiner, and had a natural taste for the art of designing. He was first renowned for his skill in landscape painting, and was patronized by the learned William Herbert, afterward earl of Pembroke. He made the tour of Italy at his lordship's expence, and improved under some of the best disciples of the famous Andrea Palladio. On his return to England, having laid aside the pencil, and confined his study to architecture, he became the Vitruvius of Britain, and the rival of Palladio.

This celebrated artist was appointed general surveyor to king James I. under whose auspices the science of masonry flourished. He was nominated *Grand Master of England**, and was deputed by his sovereign to preside over the lodges. During his administration, several learned men were initiated into masonry, and the society considerably increased in reputation and consequence. Ingenious artists daily resorted to England, where they met with great encouragement. Lodges were constituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the communications of the fraternity were esta-

* The Grand Master of the North bears the title of *Grand Master of all England*, which may probably have been occasioned by the title of *Grand Master of England* having been at this time conferred on Inigo Jones, and which title the Grand Masters in the South bear to this day.

blished, and the annual festivals regularly observed.

Many curious and magnificent structures were finished under the direction of this accomplished architect; and, among the rest, he was employed, by command of the sovereign, to plan a new palace at Whitehall, worthy the residence of the kings of England, which he accordingly executed; but for want of a parliamentary fund, no more of the plan than the present Banqueting-house was ever finished. In 1607, the foundation stone of this elegant piece of true masonry was laid by king James, in presence of Grand Master Jones, and his wardens, William Herbert earl of Pembroke, and Nicholas Stone esq. master-mason of England, who were attended by many brothers, clothed in form, and other eminent persons, invited on the occasion. The ceremony was conducted with the greatest pomp and splendor, and a purse of broad pieces of gold laid upon the stone, to enable the masons to regale. This building is said to contain the finest single room of its extent since the days of Augustus, and was intended for the reception of ambassadors, and other audiences of state. The whole is a regular and stately building, of three stories; the lowest has a rustic wall, with small square windows, and by its strength happily serves as a basis for the orders. Upon this is raised the Ionic, with columns and pilasters; and

and between the columns, are well-proportioned windows, with arched and pointed pediments : over these, is placed the proper entablature : on which is raised a second series of the Corinthian order, consisting of columns and pilasters, like the other, column being placed over column, and pilaster over pilaster. From the capitals are carried festoons, which meet with masks, and other ornaments, in the middle. This series is also crowned with its proper entablature, on which is raised the balustrade, with attic pedestals between, which crown the work. The whole is finely proportioned, and happily executed. The projection of the columns from the wall, has a fine effect in the entablatures ; which being brought forward in the same proportion, yields that happy diversity of light and shade so essential to true architecture. The internal decorations are also striking. The cieling of the grand room, in particular, which is now used as a chapel, is richly painted by the celebrated sir Peter Paul Rubens, who was ambassador in England in the time of Charles I. The subject is, the entrance, inauguration, and coronation of king James, represented by pagan emblems ; and it is justly esteemed one of the most capital performances of this eminent master. It has been pronounced one of the finest cielings in the world.

Inigo

Inigo Jones continued in the office of Grand Master till the year 1618, when he was succeeded by the earl of Pembroke; under whose auspices many eminent, wealthy, and learned men were initiated, and the mysteries of the Order held in high estimation.

On the death of king James in 1625, Charles ascended the throne. The earl of Pembroke presided over the fraternity till 1630, when he resigned in favour of Henry Danvers, earl of Danby; who was succeeded in 1633 by Thomas Howard, earl of Arundel, the progenitor of the Norfolk family. In 1635, Francis Russell, earl of Bedford, accepted the government of the society; but Inigo Jones having, with indefatigable assiduity, continued to patronize the lodges during his lordship's administration, he was re-elected the following year, and continued in office till his death in 1646*.

The

* That lodges continued regularly to assemble at this time, appears from the Diary of the learned antiquary, Elias Ashmole, where he says: 'I was made a free-mason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket the Warden, and the fellow-crafts, (all of whom are specified,) on 16th October 1646.' In another place of his Diary he says: 'On March the 10th, 1682, about 5 hor. post merid. I received a summons to appear at a lodge, to be held the next day at Masons' Hall in London.—March 11, Accordingly I went, and about noon were admitted into the fellowship of free-masons, Sir William Wilson knt. Capt. Richard Borthwick, Mr. William Wood-

man,

The taste of this celebrated architect was displayed in many curious and elegant structures, both in London and the country; particularly in designing the magnificent row of Great Queen-street,

‘man, Mr. William Gray, Mr. Samuel Taylour, and Mr. William Wise. I was the senior fellow among them, it being thirty-five years since I was admitted. There were present, beside myself, the fellows after-named; Mr. Thomas Wise, master of the masons’ company this present year, Mr. Thomas Shorthose, and 7 more old free masons. We all dined at the Half-moon tavern, Cheapside, at a noble dinner prepared at the charge of the new accepted masons.’

An old record of the Society describes a coat of arms much the same with that of the London company of freemen masons; whence it is generally believed that this company is a branch of that ancient fraternity; and in former times, no man, it also appears, was made free of that company, until he was initiated in some lodge of free and accepted masons, as a necessary qualification. This practice still prevails in Scotland among the operative masons.

The writer of Mr. Ashmole’s life, who was not a mason, before his History of Berkshire, p. 6. gives the following account of masonry:

“He (Mr. Ashmole) was elected a brother of the company of free-masons; a favour esteemed so singular by the members, that kings themselves have not disdained to enter themselves of this Society. From these are derived the adopted masons, accepted masons, or free-masons; who are known to one another all over the world, by certain *signals* and *watch-words* known to them alone. They have several lodges in different countries for their reception; and when any of them fall into decay, the brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed; nor has the world been yet able, by the in-
“adver-

street, and the west side of Lincoln's Inn Fields, with Lindsey-house in the centre; the late Chirurgion's hall and theatre, now Barbers-hall, in Monkwell-street; Shaftesbury-house, late the
London

“advertency, surprise, or folly of any of its members, to dive
“into this mystery, or make the least discovery.”

In some of Mr. Ashmole's manuscripts, there are many valuable collections relating to the history of the free-masons, as may be gathered from the letters of Dr. Knipe of Christ-church, Oxford, to the publisher of Ashmole's Life; the following extracts from which will authenticate and illustrate many facts in this history:

“As to the ancient Society of free-masons, concerning whom
“you are desirous of knowing what may be known with cer-
“tainty, I shall only tell you, that if our worthy brother E. Ash-
“mole esq. had executed his intended design, our fraternity had
“been as much obliged to him as the brethren of the most noble
“Order of the Garter. I would not have you surprised at this
“expression, or think it at all too assuming. The Sovereigns of
“that Order have not disdained our fellowship, and there have
“been times when Emperors were also free-masons. What
“from Mr. Ashmole's collection I could gather was, that the
“report of our Society taking rise from a bull granted by the
“pope in the reign of Henry VI. to some Italian architects, to
“travel over all Europe to erect chapels, was ill-founded. Such
“a bull there was, and those architects were masons. But this
“bull, in the opinion of the learned Mr. Ashmole, was confirm-
“ative only, and did not by any means create our fraternity, or
“even establish them in this kingdom. But as to the time and
“manner of that establishment, something I shall relate from the
“same collections.

“St. Alban, the proto-martyr, established masonry here, and
“from his time it flourished, more or less, according as the
“world went, down to the days of king Athelstane, who, for
“the sake of his brother Edwin, granted the masons a charter.
“Under our Norman princes they frequently received extraordi-
“nary

London lying-in hospital for married women, in Aldersgate-street; Bedford-house in Bloomsbury-square; Berkley-house, Piccadilly, lately burnt, and rebuilt, now in the possession of the duke of Devonshire; and York-stairs, at Thames, &c. Beside these, he designed Gunnersbury-house near Brentford; Wilton-house in Wiltshire; Castle-abbey in Northamptonshire; Stoke-park; part of the quadrangle at St. John's, Oxford; Charlton-house, and Cobham-hall, in Kent; Coles-hill in Berkshire; and the Grange, in Hampshire.

The breaking out of the civil wars obstructed the progress of masonry in England for some time. After the Restoration, however, it began to revive under the patronage of Charles II. who

“ nary marks of royal favour. There is no doubt to be made,
 “ that the skill of masons, which was always transcendently
 “ great, even in the most barbarous times; their wonderful
 “ kindness and attachment to each other, how different soever
 “ in condition; and their inviolable fidelity in keeping religi-
 “ ously their secrets; must have exposed them, in ignorant,
 “ troublesome, and superstitious times, to a vast variety of ad-
 “ ventures, according to the different state of parties, and other
 “ alterations in government. By the way, it may be noted, that
 “ the masons were always loyal, which exposed them to great
 “ severities when power wore the appearance of justice, and
 “ those who committed treason punished true men as traitors.
 “ Thus, in the 3d year of Henry VI. an act passed to abolish
 “ the society of masons, and to hinder, under grievous penal-
 “ ties, the holding chapters, lodges, or other regular assemblies;
 “ yet this act was afterwards [virtually] repealed; and even
 “ before that, king Henry and several lords of his court, became
 “ fellows of the craft.”

had

had been received into the Order during his exile *.

On the 27th December 1663, a general assembly was held, at which Henry Jermyn, earl of St. Alban's, was elected Grand Master; who appointed Sir John Denham knt. his deputy, and Mr. (afterwards Sir) Christopher Wren †, and

* Some lodges in the reign of Charles II. were constituted by leave of the several noble Grand Masters, and many gentlemen and famous scholars requested at that time to be admitted of the fraternity.

† He was the only son of Dr. Christopher Wren, dean of Windsor, and was born in 1632. His genius for arts and sciences appeared early. At the age of thirteen, he invented a new astronomical instrument, by the name of *Pan-organum*, and wrote a treatise on the origin of rivers. He invented a new pneumatic engine, and a peculiar instrument of use in gnomonics, to solve this problem, viz. 'On a known plane, in a known elevation, to describe such lines with the expedite turning of rundles to certain divisions, as by the shadow of the style may shew the equal hours of the day.' In 1646, at the age of 14, he was admitted a gentleman commoner in Wadham college, Oxon, where he greatly improved under the instructions and friendship of Dr. John Wilkins and Dr. Seth Ward, who were gentlemen of great learning, and afterward promoted by king Charles II. to the mitre. His other numerous juvenile productions in mathematics, prove him to be a scholar of the highest eminence. He assisted Dr. Scarborough in anatomical preparations, and experiments upon the muscles of the human body; whence are dated the first introduction of geometrical and mechanical speculations in anatomy. He wrote discourses on the longitude; on the variations of the magnetical needle; *de re nautica veterum*; how to find the velocity of a ship in sailing; of the improvements of gallies; and how to recover wrecks. Beside these, he treated on the convenient way of using artillery on shipboard; how to build on deep water; how

and John Webb his wardens. Several useful regulations * were made at this assembly, for the better government of the lodges, and the greatest harmony prevailed among the whole fraternity.

Thomas

how to build a mole into the sea, without *Puzzolan* dust, or cisterns; and of the improvement of river navigation, by the joining of rivers. In short, the works of this excellent genius appear to be rather the united efforts of a whole century, than the production of one man.

* Among other regulations made at this assembly, were the following:

‘ 1. That no person, of what degree soever, be made or accepted a free-mason unless in a regular lodge, whereof one to be a Master or a Warden in that limit or division where such lodge is kept, and another to be a craftsman in the trade of free-masonry.

‘ 2. That no person hereafter shall be accepted a free-mason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

‘ 3. That no person hereafter who shall be accepted a free-mason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptance from the lodge that accepted him, unto the Master of that limit or division where such lodge is kept: And the said Master shall enrol the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every general assembly.

‘ 4. That every person who is now a free-mason, shall bring to the Master a note of the time of his acceptance, to the end the same may be enrolled in such priority of place as the brother deserves; and that the whole company and fellows may the better know each other.

‘ 5. That for the future the said fraternity of free-masons shall be regulated and governed by one Grand Master, and as many Wardens as the said Society shall think fit to appoint at every annual general assembly.

‘ 6. That

Thomas Savage, earl of Rivers, having succeeded the earl of St. Alban's in the office of Grand Master in June 1666, sir Christopher Wren was appointed Deputy under his lordship, and distinguished himself more than any of his predecessors in office, in promoting the prosperity of the few lodges which occasionally met at this time; particularly the old lodge of St. Paul's *, now the lodge of Antiquity, which he patronized upwards of 18 years. The honours which this celebrated character afterwards received in the society, are evident proofs of the unfeigned attachment of the fraternity toward him.

‘ 6. That no person shall be accepted, unless he be twenty-one years old, or more.’

Many of the fraternity's records of this and the preceding reign were lost at the Revolution; and not a few were too hastily burnt in our own times by some scrupulous brothers, from a fear of making discoveries prejudicial to the interests of masonry.

* It appears from the records of the Lodge of Antiquity, that Mr. Wren at this time attended the meetings regularly, and that, during his presidency, he presented to that lodge, three mahogany candlesticks, at that time truly valuable, which are still preserved, and highly prized, as a *memento* of the esteem of the honorable donor.

S E C T. VI.

*The History of Masonry in England from the Fire of London *, to the Accession of George I.*

THE year 1666 afforded a singular and awful occasion for the utmost exertion of masonic abilities. The city of London, which had been visited in the preceding year by the plague, to whose ravages, it is computed, above 100,000 of its inhabitants fell a sacrifice †, had scarcely recovered from the alarm of that dreadful contagion, when a general conflagration reduced the greatest part of the city within the walls to ashes. This dreadful fire broke out on the 2d of September, at the house of a baker in Pudding-lane, a wooden building, pitched on the outside, as were also all the rest of the houses in that narrow lane. The house being filled

* For many of the particulars contained in this Section, I am indebted to Mr. Noorthouck's edition of the Book of Constitutions, published in 1784; which, much to the honour of that gentleman, is executed in a masterly manner, and interspersed with several judicious remarks.

† The streets were at this time narrow, crooked, and inconvenient; the houses built chiefly of wood, close, dark, and ill-contrived; with several stories projecting beyond each other as they rose, over the contracted streets. Thus the free circulation of air was obstructed, the people breathed a stagnant and unwholesome element, replete with foul effluvia, sufficient of itself to generate putrid disorders. From this circumstance, the inhabitants were continually exposed to contagious disorders, and the buildings to the ravages of fire.

with faggots and brush-wood, soon added to the rapidity of the flames, which raged with such fury, as to spread four ways at once.

Jonas Moore and Ralph Gatrix, who were appointed surveyors on this occasion to examine the ruins, reported, that the fire over-ran 373 acres within the walls, and burnt 13,000 houses, 89 parish churches, besides chapels, leaving only 11 parishes standing. The Royal Exchange, Custom-house, Guildhall, Blackwell-hall, St. Paul's cathedral, Bridewell, the two compters, fifty-two city companies halls, and three city gates, were all demolished. The damage was computed at 10,000,000 l. sterling*.

After so sudden and extensive a calamity, it became necessary to adopt some regulations to guard against any such catastrophe in future. It was therefore determined, that in all the new buildings to be erected, stone and brick should be substituted in the room of timber. The King and the Grand Master immediately ordered deputy Wren to draw up the plan of a new city, with broad and regular streets. Dr. Christopher Wren was appointed surveyor general and principal architect for rebuilding the city, the cathedral of St. Paul, and all the parochial churches enacted by parliament, in lieu of those that were destroyed, with other public structures. This gentleman, conceiving the

* Anderson's History of Commerce, vol. ii. p. 130.

charge too important for a single person, selected Mr. Robert Hook, professor of geometry in Gresham college, to assist him; who was immediately employed in measuring, adjusting, and setting out the ground of the private streets to the several proprietors. Dr. Wren's model and plan were laid before the king and the house of commons, and the practicability of the whole scheme, without the infringement of property, clearly demonstrated: it unfortunately happened, however, that the greater part of the citizens were absolutely averse to alter their old possessions, and to recede from building their houses again on the old foundations. Many were unwilling to give up their properties into the hands of public trustees, till they should receive an equivalent of more advantage; while others expressed distrust. Every means were tried to convince the citizens, that by removing all the church-yards, gardens, &c. to the out-skirts of the city, sufficient room would be given to augment the streets, and properly to dispose of the churches, halls, and other public buildings, to the perfect satisfaction of every proprietor; but the representation of all these improvements had no weight. The citizens chose to have their old city again, under all its disadvantages, rather than a new one, the principles of which they were unwilling to understand, and considered as innovations. Thus an opportunity was lost, of
making

making the new city the most magnificent, as well as the most commodious for health and trade, of any in Europe. The architect, cramped in the execution of his plan, was obliged to abridge his scheme, and exert his utmost labour, skill, and ingenuity, to model the city in the manner in which it has since appeared.

On the 23d of October 1667, the king in person levelled in form the foundation stone of the new Royal Exchange, now allowed to be the finest in Europe; and on the 28th September 1669, it was opened by the lord mayor and aldermen. Round the inside of the square, above the arcades, and between the windows, are the statues of the sovereigns of England. In the centre of the square, is erected the king's statue to the life, in a Cæsarcan habit of white marble, executed in a masterly manner by Mr. Gibbons, then grand warden of the society.

In 1668, the Custom-house for the port of London, situated on the south side of Thames-street, was built, adorned with an upper and lower order of architecture. In the latter, are stone columns, and entablement of the Tuscan order: and in the former, are pilasters, entablature, and five pediments of the Ionic order. The wings are elevated on columns, forming piazzas; and the length of the building is 189 feet; its breadth in the middle, 27; and at the west end, 60 feet.

This year also, deputy Wren and his warden Webb finished the *Theatrum Sheldonium* at Oxford, designed and executed at the private expence of Gilbert Sheldon, archbishop of Canterbury, an excellent architect and able designer. On the 9th of July 1669, the capstone of this elegant building was celebrated with joy and festivity by the craftsmen, and an elegant oration delivered on the occasion by Dr. South.

Deputy Wren, at the same time also, built, at the expence of the University, that other master-piece of architecture, the pretty museum near this theatre.

In 1671, Mr. Wren began to build that great fluted column called the Monument, in memory of the burning and re-building of the city of London. This stupendous pillar was finished in 1677. It is 24 feet higher than Trajan's pillar at Rome, and built of Portland stone, of the Doric order. Its altitude, from the ground, is 202 feet; the greatest diameter of the shaft or body of the column, 15 feet; the ground plinth, or bottom of the pedestal, 28 feet square; and the pedestal 40 feet high. Over the capital, is an iron balcony, encompassing a cone 32 feet high, supporting a blazing urn of gilt brass. Within is a large stair-case of black marble, containing 345 steps, each step ten inches and an half broad, and six inches thick. The west side of the pedestal is adorned with curious emblems,

blems, by the masterly hand of Mr. Cibber, father to the late poet-laureat Colley Cibber; in which eleven principal figures are done in *alto*, and the rest in *basso rilievo*. That to which the eye is particularly directed, is a female, representing the *City of London*, sitting in a languishing posture, on a heap of ruins. Behind her, is *Time*, gradually raising her up; and at her side, a woman, representing *Providence*, gently touching her with one hand, while, with a winged sceptre in the other, she directs her to regard two goddesses in the clouds; one with a cornucopia, denoting Plenty; the other, with a palm branch, the emblem of Peace. At her feet is a bee-hive, to shew that, by industry and application, the greatest misfortunes may be overcome. Behind *Time*, are the *Citizens*, exulting at his endeavours to restore her; and beneath, in the midst of the ruins, is a *dragon*, the supporter of the city arms, who endeavours to preserve them with his paw. At the north end, is a view of the *City in flames*, the inhabitants in consternation, with their arms extended upward, crying for assistance. Opposite the City, on an elevated pavement, stands the *King*, in a Roman habit, with a laurel on his head, and a truncheon in his hand; who, on approaching her, commands three of his attendants to descend to her relief. The first represents the *Sciences*, with a winged head, and circle of naked boys

dancing thereon, and holding Nature in her hand, with her numerous breasts, ready to give assistance to all. The second is *Architecture*, with a plan in one hand, and a square and pair of compasses in the other. The third is *Liberty*, waving a hat in the air, and shewing her joy at the pleasing prospect of the City's speedy recovery. Behind the King, stands his brother, the *duke of York*, with a garland in one hand, to crown the rising city, and a sword in the other, for her defence. The two figures behind them, are *Justice* and *Fortitude*; the former with a coronet, and the latter with a reined lion; while, under the pavement, in a vault, appears *Envy* gnawing a heart. In the upper part of the back ground, the re-construction of the city is represented by scaffolds and unfinished houses, with builders at work on them. The north and south sides of the pedestal have each a Latin inscription, one describing the desolation of the city, the other its restoration. The east side of the pedestal has an inscription, expressing the time in which the pillar was begun, continued, and brought to perfection. In one line continued round the base, are these words: "This pillar
" was set up in perpetual remembrance of the
" most dreadful burning of this Protestant city,
" begun and carried on by the treachery and
" malice of the Popish faction, in the beginning
" of September, in the year of our Lord 1666,
" in

“ in order to the carrying on their horrid plot
“ for extirpating the Protestant religion, and
“ old English liberty, and introducing popery
“ and slavery.” This inscription, upon the duke
of York’s accession to the crown, was erased;
but, soon after the Revolution, restored again.

The rebuilding of the city of London was vigorously prosecuted, and the restoration of St. Paul’s cathedral claimed particular attention. Dr. Wren drew several designs, to discover what would be most acceptable to the general taste; and finding persons of all degrees declare for magnificence and grandeur, he formed a design according to the very best stile of Greek and Roman architecture, and caused a large model of it to be made in wood; but the bishops deciding that it was not sufficiently in the cathedral stile, the surveyor was ordered to amend it, and he then produced the scheme of the present structure, which was honoured with the king’s approbation. The original model, however, which was only of the Corinthian order, like St. Peter’s at Rome, is still kept in an apartment of the cathedral, as a real curiosity.

In 1673, the foundation stone * of this magnificent cathedral, designed by deputy Wren, was laid in solemn form by the King, attended

* The mallet with which the king levelled this foundation stone was lodged by sir Christopher Wren in the old lodge of St. Paul, now the lodge of Antiquity, where it is still preserved as a great curiosity.

by Grand Master Rivers, his architects and craftsmen, in the presence of the nobility and gentry, the lord mayor and aldermen, the bishops and clergy, &c. During the whole time this structure was building, Mr. Wren acted as master of the work and surveyor, and was ably assisted by his wardens, Mr. Edward Strong and his son.

St. Paul's cathedral is planned in the form of a long cross; the walls are wrought in rustic, and strengthened, as well as adorned, by two rows of coupled pilasters, one over the other; the lower Corinthian, and the upper Composite. The spaces between the arches of the windows, and the architecture of the lower order, as well as those above, are filled with a variety of enrichments.

The west front is graced with a most magnificent portico, a noble pediment, and two stately turrets. There is a grand flight of steps of black marble that extend the whole length of the portico, which consists of twelve lofty Corinthian columns below, and eight of the Composite order above; these are all coupled and fluted. The upper series support a noble pediment, crowned with its acroteria; and in this pediment is an elegant representation in bas relief, of the conversion of St. Paul, executed by Mr. Bird, an artist whose name, on account of this piece alone, is worthy of being transmitted to posterity.

rity. The figures are well executed: the magnificent figure of St. Paul, on the apex of the pediment, with St. Peter on his right, and St. James on his left, produce a fine effect. The four Evangelists, with their proper emblems, on the front of the towers, are judiciously disposed, and skilfully finished; St. Matthew is distinguished by an angel; St. Mark, by a lion; St. Luke, by an ox; and St. John, by an eagle.

To the north portico, there is an ascent by twelve circular steps of black marble, and its dome is supported by six grand Corinthian columns. Upon the dome is a well-proportioned urn, finely ornamented with festoons; over the urn is a pediment, supported by pilasters in the wall, in the face of which are carved the royal arms, with the regalia, supported by angels. Statues of five of the apostles are placed on the top, at proper distances.

The south portico answers to the north, and, like that, is supported by six noble Corinthian columns; but as the ground is considerably lower on this side of the church than the other, the ascent is by a flight of twenty-five steps. This portico has also a pediment above, in which is a phoenix rising out of the flames, with the motto, RESURGAM, underneath it; as an emblem of rebuilding the church. A curious accident is said to have given rise to this device, which was particularly observed by the

architect as a favourable omen. When Dr. Wren was marking out the dimensions of the building, and had fixed on the centre of the great dome, a common labourer was ordered to bring him a flat stone from among the rubbish, to leave as a direction to the masons. The stone which the man brought happened to be a piece of a grave-stone, with nothing remaining of the inscription but this single word, in large capitals, RESURGAM; and this circumstance left an impression on Dr. Wren's mind, that could never afterwards be erased. On this side of the building are likewise five statues, which correspond with those on the apex of the north pediment.

At the east end of the church is a sweep, or circular projection for the altar, finely ornamented with the orders, and with sculpture; particularly a noble piece in honour of king William III.

The dome, which rises in the centre of the whole, is superlatively grand. Twenty feet above the roof of the church is a circular range of thirty-two columns, with niches placed exactly against others within. These are terminated by their entablature, which supports a handsome gallery, adorned with a balustrade. Above these columns is a range of pilasters, with windows between; and from the entablature of these, the diameter decreases very considerably; and two feet above that, it is again contracted.

From

From this part the external sweep of the dome begins, and the arches meet at 52 feet above. On the summit of the dome, is an elegant balcony, and from its centre rises the lantern, adorned with Corinthian columns. The whole is terminated by a ball, on which stands a cross, both of which are elegantly gilt.

This noble fabric is surrounded, at a proper distance, by a dwarf stone wall, on which is placed the most magnificent balustrade of cast iron perhaps in the universe, four feet six inches in height, exclusive of the wall. In this inclosure are seven beautiful iron gates, which, together with the balusters, in number about 2500, weigh 200 tons and 85 pounds.

In the centre of the area of the grand west front, on a pedestal of excellent workmanship, stands a statue of queen Anne, formed of white marble, with proper decorations. The figures on the base represent *Britannia*, with her spear; *Gallia*, with the crown in her lap; *Hibernia*, with her harp; and *America*, with her bow. These, and the colossal statues with which the church are adorned, were executed by the ingenious Mr. Hill.

A strict regard to the situation of this cathedral, due east and west, has given it an oblique appearance with respect to Ludgate-street in front; so that the great front gate in the surrounding iron rails, being made to regard the

street in front, rather than the church to which it belongs, the statue of queen Anne, that is exactly in the middle of the west front, is thrown on one side the straight approach from the gate to the church, and gives an idea of the whole edifice being awry.

Under the grand portico, at the west end, are three doors, ornamented at the top with bas relief. The middle door, which is by far the largest, is cased with white marble, and over it is a fine piece of basso relievo, in which St. Paul is represented preaching to the Bereans. On entering the door, the mind is struck by the extent of the vista. An arcade, supported by lofty and massy pillars on each hand, divide the church into the body and two aisles; and the view is terminated by the altar at the extremity of the choir; subject, nevertheless, to the intervention of the organ standing across, which forms a heavy obstruction. The pillars are adorned with columns and pilasters of the Corinthian and Composite orders; and the arches of the roof are enriched with shields, festoons, chaplets, and other ornaments. In the aisle, on one hand, is the consistory; and opposite, on the other, the morning prayer chapel. These have very beautiful screens of carved wainscot, which are much admired.

Over the centre, where the great aisles cross each other, is the grand cupola, or dome, the
vast

vast concave of which inspires a pleasing awe. Under its centre is fixed in the floor, a brass plate, round which the pavement is beautifully variegated; but the figures into which it is formed, can nowhere be so well seen as from the whispering-gallery above. Here the spectator has at once a full view of the organ, richly ornamented with carved work, and the entrance to the choir directly under it. The two aisles on the sides of the choir, as well as the choir itself, are inclosed with very fine iron rails and gates.

The altar-piece is adorned with four noble fluted pilasters, painted and veined with gold, in imitation of *lapis lazuli*, and their capitals are double gilt. In the intercolumniations below, are nine marble pannels, and above are six windows, in the two series. The floor of the whole church is paved with marble; and within the rails of the altar, with porphyry, polished, and laid in several geometrical figures.

In the great cupola, which is 108 feet in diameter, the architect seems to have imitated the Pantheon at Rome, excepting that the upper order is there only umbratile, and distinguished by different coloured marbles; while, in St. Paul's, it is extant out of the wall. The Pantheon is no higher within than its diameter; St. Peter's is two diameters; the former shews its concave too low, the latter too high: St. Paul's
is

is proportioned between both, and therefore shews its concave every way, and is very light-some by the windows of the upper order. These strike down the light through the great colonnade that encircles the dome without, and serves for the abutment, which is brick of the thickness of two bricks; but as it rises every way five feet high, it has a course of excellent brick of 18 inches long, banding through the whole thickness; and, to make it still more secure, it is surrounded with a vast chain of iron, strongly linked together at every ten feet. This chain is let into a channel, cut into the bandage of Portland stone, and defended from the weather by filling the groove with lead. The concave was turned upon a center, which was judged necessary to keep the work true; but the center was laid without any standards below for support. Every story of the scaffolding being circular, and the ends of all the ledgers meeting as so many rings, and truly wrought, it supported itself.

As the old church of St. Paul had a lofty spire, Dr. Wren was obliged to give his building an altitude that might secure it from suffering by the comparison. To do this, he made the dome without, much higher than within, by raising a strong brick cone over the internal cupola, so constructed as to support an elegant stone lantern on the apex. This brick cone is supported by a cupola formed of timber, and
covered

covered with lead : between which and the cone are easy stairs, up to the lantern. Here the spectator may view contrivances that are truly astonishing. The outward cupola is only ribbed, which the architect thought less Gothic than to stick it full of such little lights as are in the cupola of St. Peter's, that could not without difficulty be mended, and, if neglected, might soon damage the timbers. As the architect was sensible that paintings are liable to decay, he intended to have beautified the inside of the cupola with mosaic work ; which, without the least fading of colours, would be as durable as the building itself : but in this he was over-ruled, though he had undertaken to procure four of the most eminent artists in that profession from Italy, for the purpose. This part, therefore, is now decorated by the pencil of Sir James Thornhill, who has represented the principal passages of St. Paul's life, in eight compartments. These paintings are all seen to advantage by means of a circular opening, through which the light is transmitted with admirable effect from the lantern above ; but they are now cracked, and sadly decayed.

Divine service was performed in the choir of this cathedral for the first time on the thanksgiving day for the peace of Ryswick, Dec. 2, 1697 * ; and the last stone on the top of the lantern laid

* Howell's Medulla, Hist. Ang.

by Mr. Christopher Wren, the son of the architect, in 1710. This noble fabric, lofty enough to be discerned at sea eastward, and at Windsor to the west, was begun and completed in the space of 35 years, by one architect, the great Sir Christopher Wren; one principal mason, Mr. Strong; and under one bishop of London, Dr. Henry Compton: whereas St. Peter's at Rome was 155 years in building, under twelve successive architects, assisted by the police and interest of the Roman see, and attended by the best artists in sculpture, statuary, painting, and mosaic work.

The various parts of this superb edifice I have been thus particular in describing, as it reflects honour on the ingenious architect who built it, and as there is not an instance on record of any work of equal magnitude having ever been completed by one man.

While the cathedral of St. Paul's was carrying on, as a national undertaking, the citizens did not neglect their own immediate concerns, but restored such of their halls and gates as had been destroyed. In April 1675, was laid the foundation stone of the present Bethlehem-hospital for lunatics, in Moorfields. This is a magnificent building, 540 feet long, and 40 broad, beside the two wings, which were not added until several years afterward. The middle and ends of the edifice project a little, and are

adorned with pilasters, entablatures, foliages, &c. which, rising above the rest of the building, have each a flat roof, with a handsome balustrade of stone. In the centre is an elegant turret, adorned with a clock, gilt ball, and vane. The whole building is brick and stone, inclosed by a handsome wall, 680 feet long, of the same materials. In the center of the wall, is a large pair of iron gates; and on the piers on which these are hung, are two images, in a reclining posture, one representing *raving*, the other *melancholy, madness*. The expression of these figures is admirable; and they are the workmanship of Mr. Cibber, the father of the laureat before mentioned.

The college of Physicians also, about this time, discovered some taste in erecting their college in Warwick-lane, which, though little known, is esteemed by good judges a delicate building.

The fraternity were now fully employed; and by them the following parish churches, which had been consumed by the great fire, were gradually rebuilt, or repaired:

Allhallows, Bread-street, finished 1694; and the steeple completed 1697.

Allhallows the Great, Thames-street, 1683.

Allhallows, Lombard-street, 1694.

St. Alban, Wood-street, 1685.

St. Anne and Agnes, St. Anne's-lane, Aldersgate-street, 1680.

St.

- St. Andrew's Wardrobe, Puddledock-hill, 1692.
 St. Andrew's, Holborn, 1687.
 St. Anthony's, Watling-street, 1682.
 St. Augustin's, Watling-street, 1683; and the steeple finished 1695.
 St. Bartholomew's, Royal Exchange, 1679.
 St. Benedict, Grace-church-street, 1685.
 St. Benedict's, Threadneedle-street, 1673.
 St. Bennet's, Paul's Wharf, Thames-street, 1683.
 St. Bride's, Fleet-street, 1680; and farther adorned in 1699.
 Christ-church, Newgate-street, 1687.
 St. Christopher's, Threadneedle-street, (since taken down to make room for the Bank,) repaired in 1696.
 St. Clement Danes, in the Strand, taken down 1680, and rebuilt by sir Christopher Wren, 1682.
 St. Clement's, East Cheap, St. Clement's-lane, 1686.
 St. Dennis Back, Lime-street, 1674.
 St. Dunstan's in the East, Tower-street, repaired in 1698.
 St. Edmond's the King, Lombard-street, rebuilt in 1674.
 St. George, Botolph-lane, 1674.
 St. James, Garlick-hill, 1683.
 St. James, Westminster, 1675.
 St. Lawrence Jewry, Cateaton street, 1677.
 St. Magnes, London-bridge, 1676; and the steeple in 1705.
 St. Margaret, Lothbury, 1690.
 St. Margaret Pattens, Little Tower-street, 1687.
 St. Martin's, Ludgate, 1684.
 St. Mary Abchurch, Abchurch-lane, 1686.
 St. Mary's-at-hill, St. Mary's-hill, 1672.
 St. Mary's Aldermay, Bow-lane, 1672.
 St. Mary Magdalen, Old Fish-street, 1685.
 St. Mary Somerset, Queenhithe, Thames-street, 1683.
 St. Mary le Bow, Cheapside, 1683. This church was built on the wall of a very ancient one in the early time of the Roman colony; the roof is arched, and supported with ten Corinthian columns; but the principal ornament is the steeple, which is deemed an admirable piece of

of architecture, not to be paralleled by that of any other parochial church. It rises from the ground a square tower, plain at bottom, and is carried up to a considerable height in this shape, but with more ornament as it advances. The principal decoration of the lower part is the door case; a lofty, noble arch, faced with a bold and well wrought rustic, raised on a plain solid course from the foundation. Within the arch, is a portal of the Doric order, with well-proportioned columns; the frieze is ornamented with triglyphs, and with sculpture in the metopes. There are some other slight ornaments in this part, which is terminated by an elegant cornice, over which rises a plain course, from which the dial projects. Above this, in each face, there is an arched window, with Ionic pilasters at the sides. The entablature of the order is well wrought; it has the swelling frieze, and supports on the cornice an elegant balustrade, with Attic pillars over Ionic columns. These sustain elegant scrolls, on which are placed urns with flames, and from this part the steeple rises circular. There is a plain course to the height of half the scrolls, and upon this is raised an elegant circular series of Corinthian columns. These support a second balustrade with scrolls; and above there is placed another series of columns of the Composite order; while, from the entablature, rises a set of scrolls supporting the spire, which is placed on balls, and terminated by a globe, on which is fixed a vane.

St. Mary Woolnoth's, Lombard-street, repaired in 1677.

St. Mary, Aldermanbury, rebuilt 1677.

St. Matthew, Friday-street, 1685.

St. Michael, Basinghall-street, 1679.

St. Michael Royal, College-hill, 1694.

St. Michael, Queenhithe, Trinity-lane, 1677.

St. Michael, Wood-street, 1675.

St. Michael, Crooked-lane, 1688.

St.

St. Michael, Cornhill, 1672.

St. Mildred, Bread-street, 1683.

St. Mildred, Poultry, 1676.

St. Nicholas, Cole-abbey, Old Fish-street, 1677.

St. Olive's, Old Jewry, 1673.

St. Peter's, Cornhill, 1681.

St. Sepulchre's, Snow-hill, 1670.

St. Stephen's, Coleman-street, 1676.

St. Stephen's, Walbrook, behind the Mansion-house, 1676.

Many encomiums have been bestowed on this church for its interior beauties. The dome is finely proportioned to the church, and divided into small compartments, decorated with great elegance, and crowned with a lantern; the roof is also divided into compartments, and supported by noble Corinthian columns raised on their pedestals. This church has three aisles and a cross aisle, is 75 feet long, 36 broad, 34 high, and 58 to the lantern. It is famous all over Europe, and justly reputed the master-piece of sir Christopher Wren. There is not a beauty, of which the plan would admit, that is not to be found here in its greatest perfection.

St. Swithin's, Cannon-street, 1673.

St. Vedast, Foster-lane, 1697.

While these churches, and other public buildings, were going forward under the direction of sir Christopher Wren, king Charles did not confine his improvements to England alone, but commanded sir William Bruce, bart. Grand Master of Scotland, to rebuild the palace of Holyrood-house at Edinburgh; which was accordingly executed by that architect in the best Augustan stile.

During

During the prosecution of the great works above described, the private business of the Society was not neglected, but lodges were held at different places, and many new ones constituted, to which the best architects resorted.

In 1674, the earl of Rivers resigned the office of Grand Master, and was succeeded by George Villiers, duke of Buckingham. He left the care of the brethren to his wardens, and sir Christopher Wren, who still continued to act as deputy. In 1679, the duke resigned in favour of Henry Bennett, earl of Arlington. Though this nobleman was too deeply engaged in state affairs to attend to the duties of masonry, the lodges continued to meet under his sanction, and many respectable gentlemen joined the fraternity.

On the death of the king in 1685, James II. succeeded to the throne; during whose reign the fraternity were much neglected. The earl of Arlington dying this year, the lodges met in communication, and elected sir Christopher Wren Grand Master, who appointed Gabriel Cibber and Mr. Edward Strong * his wardens. Masonry continued in a declining state for many years, and a few lodges only occasionally met in different places.

* Both these gentlemen were members of the old lodge of St. Paul with sir Christopher Wren, and bore a principal share in all the improvements which took place after the fire of London; the latter in particular displayed his abilities in the cathedral of St. Paul.

At the Revolution, the Society was so much reduced in the south of England, that no more than seven regular lodges met in London and its suburbs, of which two only were worthy of notice; the old lodge of St. Paul's, over which sir Christopher had presided during the building of that structure; and a lodge at St. Thomas's-hospital, Southwark, over which sir Robert Clayton, then lord mayor of London, presided during the rebuilding of that hospital *.

King William having been privately initiated into masonry in 1695, approved the choice of sir Christopher Wren as Grand Master, and honoured the lodges with his royal sanction; particularly one at Hampton Court, at which it is said his majesty frequently presided during the building of the new part of that palace. Kensington palace was built during this reign, under the direction of sir Christopher; as were also Chelsea hospital, and the palace of Greenwich; the latter of which had been recently converted into an hospital for seamen, and finished after the design of Inigo Jones.

At a general assembly and feast of the masons in 1697, many noble and eminent brethren were present; and among the rest, Charles duke of Richmond and Lenox, who was at that time master of a lodge at Chichester. His grace was proposed and elected Grand Master for the fol-

* See the Book of Constitutions, 1738, p. 106, 107.

lowing year, and having engaged sir Christopher Wren to act as his deputy, he appointed Edward Strong senior and Edward Strong junior his wardens. His grace continued in office only one year, when he was succeeded by sir Christopher, who continued at the head of the fraternity till the death of the king in 1702.

During the following reign, masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the lodges decreased, and the annual festivals were entirely neglected*. The old lodge at St. Paul, and a few others, continued to meet regularly, but consisted of few members†. To increase their numbers, a proposition was made, and afterwards agreed to, that the privileges of masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order. In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem.

* Book of Constitutions, 1738, p. 108.

† Ibid.

S E C T. VII.

History of the Revival of Masonry in the South of England.

ON the accession of George I. the masons in London and its environs, finding themselves deprived of sir Christopher Wren, and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the lodges at the Goose and Gridiron in St. Paul's Church-yard, the Crown in Parker's-lane near Drury-lane, the Apple-tree tavern in Charles-street Covent-garden, and the Rummer and Grapes tavern in Channel-row Westminster, the only four lodges in being in the south of England at that time, with some other old brethren, met at the Apple-tree tavern above mentioned in February 1717; and having voted the oldest master-mason then present into the chair, constituted themselves a Grand Lodge *pro tempore* in due form. At this meeting it was resolved to revive the quarterly communications of the fraternity; and to hold the next annual assembly and feast on the 24th of June, at the Goose and Gridiron in St. Paul's Church-yard, (in compliment to the oldest lodge, which then met there,) for the purpose of electing a Grand Master among themselves, till they should

should have the honour of a noble brother at their head. Accordingly, on St. John the Baptist's day 1717, in the third year of the reign of king George I. the assembly and feast were held at the said house; when the oldest Master-mason, and Master of a lodge, having taken the chair, a list of proper candidates for the office of Grand Master was produced: and the names being separately proposed, the brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his wardens, and commanded the brethren of the four lodges to meet him and his wardens quarterly in communication, enjoining them at the same time to recommend to all the fraternity a punctual attendance on the next annual assembly and feast.

Among a variety of regulations which were proposed and agreed to at this meeting, was the following: "That the privilege of assembling as masons, which had hitherto been unlimited *,

* A sufficient number of masons met together within a certain district, at this time, had ample power to make masons, and discharge every duty of masonry, without a warrant of constitution. The privilege was inherent in themselves as individuals; and this privilege is still enjoyed by the two old lodges, which are now extant.

should be vested in certain lodges or assemblies of masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no lodge should be hereafter deemed regular or constitutional." In consequence of this regulation, some new lodges were soon after convened in different parts of London and its environs, and the masters and wardens of these lodges were commanded to attend the meetings of the Grand Lodge, make a regular report of their proceedings, and transmit to the Grand Master, from time to time, a copy of any bye-laws they might form for their own government; that no laws established among them might be contrary to, or subversive of, the general regulations by which the fraternity had been long governed.

In compliment to the brethren of the four old lodges, by whom the Grand Lodge was then formed, it was resolved, "That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation to be hereafter made or passed in Grand Lodge, should deprive them of such privilege, or encroach on any landmark which was at that time established

established as the standard of masonic government." When this resolution was confirmed, the old masons in the metropolis, agreeably to the resolutions of the brethren at large, vested all their inherent privileges as individuals in the four old lodges, in trust that they would never suffer the old charges and ancient landmarks to be infringed. The four old lodges then agreed to extend their patronage to every new lodge which should hereafter be constituted according to the new regulations of the Society; and while they acted in conformity to the ancient constitutions of the order, to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, excepting precedence of rank.

Matters being thus amicably adjusted, all the brethren of the four old lodges considered their attendance on the future communications of the Society as unnecessary, and therefore trusted implicitly to their Masters and Wardens, resting satisfied that no measure of importance would ever be adopted without their approbation. The officers of the old lodges, however, soon began to discover, that the new lodges, being equally represented with them at the communications, would, in process of time, so far outnumber the old ones, as to have it in their power, by a majority, to subvert the privileges of the original masons of England, which had
M 2 been

been centered in the four old lodges: they therefore, with the concurrence of the brethren at large, very wisely formed a code of laws for the future government of the Society, and annexed thereto a conditional clause, which the Grand Master for the time being, his successors, and the Master of every lodge to be hereafter constituted, were bound to preserve inviolable in all time coming. To commemorate this circumstance, it has been customary, ever since that time, for the Master of the oldest lodge to attend every Grand Installation; and taking precedence of all present, the Grand Master only excepted, to deliver the book of the original constitutions to the new installed Grand Master, on his promising obedience to the ancient charges and general regulations. The conditional clause above referred to, runs thus:

“ Every *annual* Grand Lodge has an *inherent*
 “ power and authority to make *new* regulations,
 “ or to alter *these*, for the *real benefit* of this
 “ *ancient* fraternity; *provided always* THAT THE
 “ OLD LAND-MARKS BE CAREFULLY PRESERVED:
 “ and that such alterations and new regulations
 “ be proposed and agreed to at the third quar-
 “ terly communication preceding the annual
 “ grand feast; and that they be offered also to
 the perusal of *all* the brethren before dinner,
 “ in writing, *even of the youngest apprentice*; the
 “ approbation and consent of the *majority* of *all*
 “ the

“the brethren present, being absolutely necessary
“to make the same binding and obligatory.”

This remarkable clause, with thirty-eight regulations preceding it, all of which are printed in the first edition of the Book of Constitutions, were approved, and confirmed by one hundred and fifty brethren, at an annual assembly and feast held at Stationers'-hall on St. John the Baptist's day 1721 *, and in their presence subscribed by the Master and Wardens of the four old lodges on one part: and by Philip duke of Wharton, then Grand Master; Theophilus Desaguliers, M. D. and F. R. S. Deputy Grand Master; Joshua Timson, and William Hawkins, Grand Wardens; and the Masters and Wardens of sixteen lodges which had been constituted between 1717 and 1721, on the other part.

By the above prudent precaution of our ancient brethren, the original constitutions were established as the basis of all future masonic jurisdiction in the south of England; and the ancient land-marks, as they are emphatically styled, or the boundaries set up as checks to innovation, were carefully secured against the attacks of future invaders. The four old lodges, in consequence of the above compact, in which they considered themselves as a distinct party, continued to act by their original authority; and so far from surrendering any of their rights, had them

* See the first edition of the Book of Constitutions, p. 58.

ratified and confirmed by the whole fraternity in Grand Lodge assembled. No regulations of the Society which might hereafter take place could therefore operate with respect to those lodges, if such regulations were contrary to, or subversive of, the original constitutions by which they were governed; and while their proceedings were conformable to those constitutions, no power known in masonry could legally deprive them of any right which they had ever enjoyed.

The necessity of fixing the original constitutions as the standard by which all future laws in the Society are to be regulated, was so clearly understood by the whole fraternity at this time, that it was established as an unerring rule, at every installation, public and private, to make the Grand Master, and the Masters and Wardens of every lodge, engage to support these constitutions; to which also every mason was bound by the strongest ties at initiation. Whoever acknowledges the universality of masonry to be its highest glory, must admit the propriety of this conduct; for were no standard fixed for the government of the Society, masonry might be exposed to perpetual variations, which would effectually destroy all the good effects that have hitherto resulted from its universality and extended progress *.

During

* When the earlier editions of this book were printed, the author was not sufficiently acquainted with this part of the history

During the administration of Mr. Sayer, the Society made no very rapid progress. Several brethren joined the old lodges; but only two new lodges were constituted.

Mr.

history of masonry in England. The above particulars have been carefully extracted from old records and authentic manuscripts, and are in many points confirmed by the old books of the lodge of Antiquity, as well as the first and second editions of the Book of Constitutions.

The following account of the above four old lodges may prove acceptable to many readers:

1. The old lodge of St. Paul, now named the lodge of Antiquity, No. 1, formerly held at the Goose and Gridiron in St. Paul's Church-yard, is still extant, (in 1795,) and regularly meets at the Free-masons Tavern in Great Queen-street, Lincoln's-inn Fields, on the fourth Wednesday of every month. This lodge is in a very flourishing state, and possesses some valuable records and other ancient relics.

2. The old lodge, No. 2, formerly held at the Crown in Parker's-lane in Drury-lane, has been extinct above fifty years, by the death of its members.

3. The old lodge, No. 3, formerly held at the Apple-tree Tavern in Charles-street, Covent-garden, has been dissolved many years. By the List of Lodges inserted in the Book of Constitutions printed in 1738, it appears that, in February 1722-3, this lodge was removed to the Queen's Head in Knave's Acre, on account of some difference among its members; and that the members who met there, came under a *new* constitution; though, says the Book of Constitutions, *they wanted it not*, and ranked as No. 10, in the List. Thus they inconsiderately renounced their former rank under an immemorial constitution.

4. The lodge, No. 4, formerly held at the Rummer and Grapes Tavern in Channel-row, Westminster, was thence removed to the Horn Tavern in New Palace Yard, where it continued to meet regularly till within these few years; when,

Mr. Sayer was succeeded in 1718 by George Payne esq. who was particularly assiduous in recommending a strict observance of the communications. He collected many valuable manuscripts on the subject of masonry, and earnestly desired that the brethren would bring to the Grand Lodge any old writings or records concerning the fraternity, to shew the usages of ancient times. In consequence of this general intimation, several old copies of the Gothic constitutions were produced, arranged, and digested.

On the 24th of June 1719, another assembly and feast was held at the Goose and Gridiron before mentioned, when Dr. Desaguliers was unanimously elected Grand Master. At this feast, the old, regular, and peculiar toasts or healths of the free-masons were introduced; and from this time we may date the rise of free-

finding themselves in a declining state, the members agreed to incorporate with a new and flourishing lodge under the constitution of the Grand Lodge, entitled *the Somerset-house Lodge*, which immediately assumed their rank.

It is a question that will admit of some discussion, whether any of the above old lodges can, while they exist as lodges, surrender their rights; for those rights seem to have been granted by the old masons of the metropolis to them in trust; and any individual member of the four old lodges might object to the surrender, and in that case they never could be given up. The four old lodges always preserved their original power of *making, passing, and raising* masons, being termed Masters Lodges; while other lodges, for many years afterwards, had no such power, it having been the custom to *pass* and *raise* masons made at those lodges at the Grand Lodge *only*.

masonry

masonry on its present plan in the South of England. The lodges, which had considerably increased by the vigilance of the Grand Master, were visited by many old masons who had long neglected the craft, several noblemen were initiated, and a number of new lodges constituted.

At an assembly and feast held at the Goose and Gridiron on the 24th June 1720, George Payne esq. was re-elected Grand Master, and under his mild but vigilant administration the lodges continued to flourish.

This year, at some of the private lodges, to the irreparable loss of the fraternity, several valuable manuscripts, concerning their lodges, regulations, charges, secrets, and usages, (particularly one written by Mr. Nicholas Stone, the warden under Inigo Jones,) were too hastily burnt by some scrupulous brethren, who were alarmed at the intended publication of the masonic constitutions.

At a quarterly communication held this year at the Goose and Gridiron on the festival of St. John the Evangelist; it was agreed, That, in future, the new Grand Master shall be named and proposed to the Grand Lodge some time before the feast*; and if approved, and present, he shall be saluted as Grand Master elect: and

* By an old record of the lodge of Antiquity it appears, that the new Grand Master was always proposed and presented for approbation in that lodge before his election in the Grand Lodge.

that every Grand Master, when he is installed, shall have the sole power of appointing his deputy and wardens, according to ancient custom.

At a Grand Lodge held in ample form on Lady-day 1721, brother Payne proposed for his successor, John duke of Montague, at that time master of a lodge. His grace, being present, received the compliments of the lodge. The brethren expressed great joy at the prospect of being once more patronised by the nobility; and unanimously agreed, that the next assembly and feast should be held at Stationers'-hall; and that a proper number of stewards should be appointed to provide the entertainment; but Mr. Josiah Villeneau, an upholder in the Borough, generously undertook the whole management of the business, and received the thanks of the Society for his attention.

While masonry was thus spreading its influence over the southern part of the kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as heretofore. In 1705, under the direction of sir George Tempest bart. then Grand Master, several lodges met, and many worthy brethren were initiated in York and its neighbourhood. Sir George being succeeded by the right hon. Robert Benson, lord mayor of York, a number of meetings of the fraternity was held at different times in that city, and the
grand

grand feast during his mastership is said to have been very brilliant. Sir William Robinson bart. succeeded Mr. Benson in the office of Grand Master, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by sir Walter Hawkesworth bart. who governed the Society with great credit. At the expiration of his mastership, sir George Tempest was elected a second time Grand Master; and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York under the direction of Charles Fairfax esq. sir Walter Hawkesworth bart. Edward Bell esq. Charles Bathurst esq. Edward Thomson esq. M. P. John Johnson M. D. and John Marsden esq. all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

From this account, which is authenticated by the books of the Grand Lodge at York, it appears, that the revival of masonry in the South of England did not interfere with the proceedings of the fraternity in the North. For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the kingdom under their separate jurisdiction. The only distinction which the Grand Lodge in the North appears to have retained after the revival of masonry in

the South, is in the title which they claim, viz. *The Grand Lodge of all England*; while the Grand Lodge in the South passes only under the denomination of *The Grand Lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable, members, seemed gradually to decline. Till within these few years, however, the authority of the Grand Lodge at York was never challenged; on the contrary, every mason in the kingdom held it in the highest veneration, and considered himself bound by the charges which originally sprung from that assembly. To be ranked as descendants of the original York masons, was the glory and boast of the brethren in almost every country where masonry was established; and, from the prevalence and universality of the idea, that in the city of York masonry was first established by charter, the masons of England have received tribute from the first states in Europe. It is much to be regretted, that any separate interests should have destroyed the social intercourse of masons; but it is no less remarkable than true, that the brethren in the North and those in the South are now in a manner unknown to each other. Notwithstanding the pitch of eminence and splendor at which the Grand Lodge in London

don has arrived, neither the lodges of Scotland nor Ireland court its correspondence. This unfortunate circumstance has been attributed to the introduction of some modern innovations among the lodges in the South. As to the coolness which has subsisted between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few brethren at York having, on some trivial occasion, seceded from their ancient lodge, they applied to London for a warrant of constitution; and without any inquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge to be restored to favour, these brethren were encouraged in their revolt; and permitted, under the banner of the Grand Lodge at London, to open a new lodge in the city of York itself. This illegal extension of power justly offended the Grand Lodge at York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair.

S E C T. VIII.

History of Masonry from its Revival in the South of England till the Death of King George I.

THE reputation of the Society being now established, many noblemen and gentlemen of the first rank desired to be received into the lodges,

lodges, which had increased considerably during the administration of Mr. Payne. The duties of masonry were found to be a pleasing relaxation from the fatigue of business; and in the lodge, uninfluenced by politics or party, a happy union was effected among the most respectable characters in the kingdom.

On the 24th of June 1721, Grand Master Payne and his wardens, with the former grand officers, and the masters and wardens of twelve lodges, met the Grand Master elect at the Queen's Arms Tavern in St. Paul's Church-yard *, where the Grand Lodge was opened in ample form. Having confirmed the proceedings of the last Grand Lodge, several gentlemen were initiated into masonry at the request of the duke of Montague; and, among the rest, Philip lord Stanhope, afterwards earl of Chesterfield. From the Queen's Arms the Grand Lodge marched in procession in their clothing to Stationers'-hall in Ludgate-street, where they were joyfully received by one hundred and fifty brethren, properly clothed. The Grand Master having made the first procession round the hall, took an affectionate leave of his brethren; and, being returned to his place, proclaimed the duke of Montague his successor for the ensuing year. The general regulations compiled by Mr. Payne

* The old lodge of St. Paul's, now the lodge of Antiquity, having been removed hither.

in 1721 *, and compared with the ancient records and immemorial usages of the fraternity, were read, and met with general approbation; after which Dr. Defaguliers delivered an elegant oration on the subject of masonry.

Soon after his election, the Grand Master gave convincing proofs of his zeal and attention, by commanding Dr. Defaguliers and James Anderson, A. M. men of genius and education, to revise, arrange, and digest the Gothic constitutions, old charges, and general regulations. This task they faithfully executed; and at the ensuing Grand Lodge held at the Queen's Arms St. Paul's Church-yard on the 27th of December 1721, being the festival of St. John the Evangelist, they presented the same for approbation. A committee of fourteen learned brothers was then appointed to examine the manuscript, and to make their report; and on this occasion several very entertaining lectures were delivered, and much useful information given by some old brethren.

At a Grand Lodge held at the Fountain Tavern in the Strand, in ample form, on the 25th of March 1722, the committee reported, that they had perused the manuscript, containing the history, charges, regulations, &c. of masonry, and, after some amendments, had approved thereof. The Grand Lodge ordered the whole

* See the Book of Constitutions printed in 1723.

to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and in little more than two years the Book of Constitutions appeared in print, under the following title: "The Book of Constitutions
" of the Free Masons: containing the History,
" Charges, Regulations, &c. of that Most Antient and Right Worshipful Fraternity. For
" the Use of the Lodges." London, 1723.

In January 1722-3, the duke of Montague resigned in favour of the duke of Wharton, who was very ambitious to attain the office. His grace's resignation proceeded from the motive of reconciling the brethren to this nobleman, who had incurred their displeasure, by having convened, in opposition to the resolutions of the Grand Lodge, on the 25th of March, an irregular assembly of masons at Stationers'-hall, on the festival of St. John the Baptist, in order to get himself elected Grand Master. The duke of Wharton, fully sensible of the impropriety of his conduct, publicly acknowledged his error; and promising in future a strict conformity and obedience to the resolutions of the Society, was, with the general consent of the brethren, approved as Grand Master elect for the ensuing year. His grace was regularly invested and installed on the 17th of January 1722-3 by the Grand Master, and congratulated by upwards of twenty-five lodges,

who were present in the Grand Lodge on that day. The diligence and attention of the duke of Wharton to the duties of his office soon recovered and established his reputation in the Society; while under his patronage masonry made a considerable progress in the South of England. During his presidency, the office of Grand Secretary was first established, and William Cowper esq. being appointed, that gentleman executed the duties of the department several years.

The duke of Buccleugh succeeded the duke of Wharton in 1723. This nobleman was no less attached to masonry than his predecessor. Being absent on the annual festival, he was installed by proxy at Merchant-taylors'-hall, in presence of 400 masons.

His grace was succeeded in the following year by the duke of Richmond, under whose administration the Committee of Charity was instituted*.

Lord

* The duke of Buccleugh first proposed the scheme of raising a general fund for distressed masons. Lord Paisley, Dr. Desagu-
liers, Colonel Houghton, and a few other brethren, supported
the duke's proposition; and the Grand Lodge appointed a com-
mittee to consider of the most effectual means of carrying the
scheme into execution. The report of the committee was
transmitted to the lodges, and afterward approved by the Grand
Lodge. The disposal of the charity was first vested in seven
brethren; but this number being found too small, nine more
were added. It was afterward resolved, that twelve masters of
contributing lodges, in rotation, with the Grand Officers, should
form

Lord Paisley, afterwards earl of Abercorn, being active in promoting this new establishment, was elected Grand Master in the end of the year 1725. Being in the country at the time, his lordship was installed by proxy. During his absence, Dr. Desaguliers, who had been appointed his deputy, was very attentive to the duties of his office, by visiting the lodges, and diligently promoting masonry. On his lordship's return to

form the Committee; and by another regulation since made, it has been determined, that all Past and Present Grand Officers, with the Masters of all regular lodges which shall have contributed within twelve months to the charity, shall be members of the Committee.

The Committee meets four times in the year, by virtue of a summons from the Grand Master or his Deputy. The petitions of the brethren who apply for charity, are considered at these meetings; and if the petitioner be found a deserving object, he is immediately relieved with five pounds: if the circumstances of his case are of a peculiar nature, his petition is referred to the next Communication, where he is relieved with any sum the committee may have specified, not exceeding twenty guineas at one time. By these means the distressed have always found ready relief from this general charity, which is solely supported by the voluntary contributions of different lodges out of their private fund, without being burdensome on any member of the society.

Thus the Committee of Charity has been established among the Free and Accepted Masons in London; and though the sums annually expended to relieve distressed brethren have, for several years past, amounted to many thousand pounds, there still remains a considerable sum in reserve.

All complaints and informations are considered at the Committee of Charity, from which a report is made to the next Grand Lodge, where it is generally approved.

town,

town, the earl of Inchiquin was proposed to succeed him, and was elected in February 1726. The Society now flourished in town and country, and under the patronage of this nobleman the Art was propagated with considerable success. This period was rendered remarkable, by the brethren of Wales first uniting under the banner of the Grand Lodge of London. In Wales are some venerable remains of ancient masonry, and many stately ruins of castles, executed in the Gothic style, which evidently demonstrate that the fraternity must have met with encouragement in that part of the island in former times. Soon after this happy union, the office of Provincial Grand Master* was instituted, and the first deputation granted by earl Inchiquin, on the 10th of May 1727, to Hugh Warburton esq. for North Wales; and on the 24th of June following, to sir Edward Mansell

* A Provincial Grand Master is the immediate representative of the Grand Master in the district over which he is limited to preside; and being invested with the power and honour of a Deputy Grand Master in his province, may constitute lodges therein, if the consent of the Masters and Wardens of three lodges already constituted within his district have been obtained, and the Grand Lodge in London has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks in all public assemblies immediately after Past Deputy Grand Masters. He must in person, or by deputy, attend the quarterly meetings of the Masters and Wardens of the lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings, with a regular state of the lodges under his jurisdiction.

bart.

bart. for South Wales. The lodges in the country now began to increase, and deputations were granted to several gentlemen, to hold the office of Provincial Grand Master in different parts of England, as well as in some places abroad where lodges had been constituted by English masons. During the earl of Inchiquin's mastership, a warrant was issued for opening a new lodge at Gibraltar.

Among the variety of noble edifices which were finished during the presidency of this nobleman, was that excellent structure the church of St. Martin in the Fields; the foundation stone of which, it being a royal parish church, was laid, in the king's name, on the 29th of March 1721, by brother Gibb the architect, in presence of the Lord Almoner, the surveyor general, and a large company of the brethren.

S E C T. IX.

History of Masonry in England during the Reign of King George II.

THE first Grand Lodge after the accession of George II. to the throne, was held at the Devil Tavern, Temple-bar, on the 24th of June 1727; at which were present, the earl of Inchiquin, Grand Master, his officers, and the Masters
and

and Wardens of forty lodges. At this meeting it was resolved to extend the privilege of voting in Grand Lodge to Past Grand Wardens*; that privilege having been heretofore restricted to Past Grand Masters, by a resolution of 21st November 1724; and to Past Deputies, by another resolution of 28th February 1726.

The Grand Master having been obliged to take a journey into Ireland before the expiration of his office, his lordship transmitted a letter to William Cowper esq. his Deputy, requesting him to convene a Grand Lodge for the purpose of nominating lord Colerane Grand Master for the ensuing year. A Grand Lodge was accordingly convened on the 19th of December 1727, when his lordship was regularly proposed Grand Master elect, and being unanimously approved, on the 27th of the same month was duly invested with the ensigns of his high office at a grand feast at Mercers'-hall, in the presence of a numerous company of the brethren. His lordship attended two communications during his mastership, and seemed to pay considerable

* This privilege was certainly a peculiar favour; for the Grand Lodge, by the old Constitutions, could consist only of the Masters and Wardens of regular lodges, with the Grand Master and his Wardens at their head; and it had been customary even for these Officers, at the annual election, and on other particular occasions, to withdraw, and leave the Masters and Wardens of the lodges to consult together, that no undue influence might warp their opinion.

attention to the duties of his office. He constituted several new lodges, and granted a deputation to hold a lodge in St. Bernard's-street, Madrid. At the last Grand Lodge under his lordship's auspices, Dr. Desaguliers moved, that the ancient office of Stewards might be revived, to assist the Grand Wardens in preparing the feast; when it was agreed that their appointment should be annual, and the number restricted to twelve.

Lord Kingston succeeded lord Colerane, and was invested with the ensigns of his high office on the 27th of December 1728, at a grand feast held at Mercers'-hall. His lordship's zeal and attachment for the fraternity were very conspicuous, not only by his regular attendance on the communications, but by his generous present to the Grand Lodge, of a curious pedestal, a rich cushion with gold knobs and fringes, a velvet bag, and a new jewel set in gold for the use of the Secretary. During his lordship's administration, the Society flourished at home and abroad. Many lodges were constituted, and among the rest, a deputation was granted to George Pomfret esq. authorising him to open a new lodge at Bengal. This gentleman first introduced masonry into the English settlements in India, where it has since made such rapid progress, that, within these few years, upwards of fifty lodges have been constituted there, eleven of which are
now

now held in Bengal. The annual remittances to the charity and public funds of the Society from this and the other factories of the East India Company, amount to a considerable sum.

At a Grand Lodge held at the Devil Tavern on the 27th of December 1729, Nathaniel Blackerby esq. the Deputy Grand Master, being in the chair, in the absence of lord Kingston, produced a letter from his lordship, authorising him to propose the duke of Norfolk Grand Master for the ensuing year. This nomination meeting with general approbation, the usual compliments were paid to his grace, and he was saluted Grand Master elect. At an assembly and feast at Merchant-taylors'-hall on the 29th of January following, his grace was duly invested and installed, according to ancient form, in the presence of a numerous and brilliant company of masons. His grace's absence in Italy soon after his election, prevented him from attending more than one communication during his mastership; but the business of the Society was diligently executed by Mr. Blackerby his Deputy, on whom the whole management had devolved. Among other signal proofs of his grace's attachment to the Society, he transmitted from Venice to England the following noble presents for the use of the Grand Lodge: 1. Twenty pounds to the charity. 2. A large folio book, of the finest writing paper, for the records of the Grand Lodge,
richly

richly bound in Turkey and gilt, with a curious frontispiece in vellum, containing the arms of Norfolk, amply displayed, and a Latin inscription of the family titles, with the arms of masonry elegantly emblazoned. 3. A sword of state for the Grand Master, being the old trusty sword of Gustavus Adolphus king of Sweden, which was next wore by his brave successor in war Bernard duke of Saxe-Weimar, with both their names on the blade, and further enriched with the arms of Norfolk in silver on the scabbard. For these presents his grace was voted the public thanks of the Society.

It is not surprising that masonry should flourish under so respectable a banner. His grace appointed a Provincial Grand Master over the lodges in the Circle of Lower Saxony, and established by deputation a Provincial Grand Lodge at New Jersey in America. A provincial patent was also made out under his auspices for Bengal. From this period we may date the commencement of the consequence and reputation of the Society in Europe, as daily applications were made for establishing new lodges, and the most respectable characters of the age desired their names to be enrolled in our records.

The duke of Norfolk was succeeded by lord Lovel, afterwards earl of Leicester, who was installed at Mercers'-hall on the 29th of March 1731. His lordship being at the time much
indis-

indisposed with an ague, was obliged to withdraw soon after his installation. Lord Colerane, however, acted as proxy during the feast. On the 14th of May, the first Grand Lodge after lord Lovel's election was held at the Rose Tavern in Mary-le-bone, when it was voted, that in future all Past Grand Masters and their Deputies shall be admitted members of the quarterly Committees of Charity, and that every committee shall have power to vote five pounds for the relief of any distressed mason; but no larger sum, without the consent of the Grand Lodge in Communication being first had and obtained. This resolution is still in force.

During the presidency of lord Lovel, the nobility made a point of honouring the Grand Lodge with their presence. The dukes of Norfolk and Richmond, the earl of Inchiquin, and lords Colerane and Montagu, with several other persons of distinction, seldom failed to give their attendance; and though the subscriptions from the lodges were inconsiderable, the Society was enabled to relieve many worthy objects with small sums. As an encouragement to gentlemen to accept the office of Steward, it was ordered that in future each Steward should have the privilege of nominating his successor at every annual grand feast.

The most remarkable event of lord Lovel's administration, was the initiation of Francis

duke of Lorraine, grand duke of Tuscany, afterward emperor of Germany. By virtue of a deputation from his lordship, a lodge was held at the Hague, where his highness was received into the two first degrees of masonry. At this lodge, Philip Stanhope earl of Chesterfield, then ambassador there, presided; — Strickland, esq. acted as Deputy, and Mr. Benjamin Hadley with a Dutch brother as Wardens. His highness coming to England the same year, was advanced to the third degree at an occasional lodge convened for the purpose at Houghton-hall in Norfolk, the seat of sir Robert Walpole; as was also Thomas Pelham, duke of Newcastle.

The Society being now in a very flourishing state, deputations were granted from England, for establishing lodges in Russia and Spain.

Lord Viscount Montagu was installed Grand Master at an assembly and feast at Merchant Taylors'-hall on the 19th of April 1732. Among the distinguished personages present on that occasion were, the dukes of Montagu and Richmond; the earl of Strathmore; and lords Colerane, Teynham, and Carpenter; sir Francis Drake and sir William Keith barts. and above four hundred other brethren. At this meeting it was first proposed to have a country feast, and agreed that the brethren should dine together at Hampstead on the 24th of June, for which purpose cards of invitation were sent to several

several of the nobility. On the day appointed, the Grand Master and his Officers, the dukes of Norfolk and Richmond, the earl of Strathmore, lords Carpenter and Teynham, and above a hundred other brethren, met at the Spikes at Hampstead, where an elegant dinner was provided. Soon after dinner, the Grand Master resigned the chair to lord Teynham, and from that time till the expiration of his office never attended another meeting of the Society. His lordship granted a deputation for constituting a lodge at Valenciennes in French Flanders, and another for opening a new lodge at the Hotel de Buffy in Paris. Several other lodges were also constituted under his lordship's auspices; but the Society was particularly indebted to Thomas Batson esq. the Deputy Grand Master, who was very attentive to the duties of his office, and carefully superintended the government of the craft.

The earl of Strathmore succeeded lord Montagu in the office of Grand Master, and being in Scotland at the time, was installed by proxy at an assembly at Mercers'-hall on the 7th of June 1733. On the 13th of December, a Grand Lodge was held at the Devil tavern, at which his lordship and his officers, the earl of Crawford, sir Robert Mansel, a number of Past Grand Officers, and the Masters and Wardens of fifty-three lodges, were present. Several regulations

were confirmed at this meeting respecting the Committee of Charity; and it was determined, that all complaints, in future to be brought before the Grand Lodge, should be previously examined by the Committee, and from thence referred to the next Communication.

The history of the Society at this period affords no remarkable incident to record. Some considerable donations were collected, and distributed among distressed masons, to encourage the settlement of a new colony which had been just established at Georgia in America. Lord Strathmore shewed every attention to the duties of his office, and regularly attended the meetings of the Grand Lodge: under his auspices the Society flourished at home and abroad, and many genteel presents were received from the East Indies. Eleven German masons applied for authority to open a new lodge at Hamburgh under the patronage of the Grand Lodge of England, for which purpose his lordship was pleased to grant a deputation; and soon after, several other lodges were constituted in Holland under the English banner.

The earl of Strathmore was succeeded by the earl of Crawford, who was installed at Mercers'-hall on the 30th of March 1734. Public affairs attracting his lordship's attention, the Communications during his administration were neglected. After eleven months vacation, however, a Grand Lodge

Lodge was convened, at which his lordship attended, and apologised for his long absence. To atone for past omission, he commanded two Communications to be held in little more than six weeks. The dukes of Richmond and Buccleugh, the earl of Balcarras, lord Weymouth, and other eminent persons, honoured the Grand Lodge with their presence during the earl of Crawford's presidency.

The most remarkable proceedings of the Society at this period related to a new edition of the Book of Constitutions, which brother James Anderson was ordered to prepare for the press; and which made its appearance in January 1738, considerably enlarged and improved.

Among the new regulations which took place under the administration of lord Crawford, was the following: That if any lodge within the bills of mortality shall cease to meet during twelve calendar months, the said lodge shall be erased out of the list; and if re-instated, shall lose its former rank. Some additional privileges were granted to the Stewards, in consequence of an application for that purpose; and to encourage gentlemen to serve the office, it was agreed, that in future all Grand Officers, the Grand Master excepted, shall be elected out of that body. A few resolutions also passed respecting illegal conventions of masons, at which it was reported many persons had been initiated

into masonry on small and unworthy considerations.

The earl of Crawford seems to have made the first encroachment on the jurisdiction of the Grand Lodge in the city of York, by constituting two lodges within their district; and by granting, without their consent, three deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge at York highly resented, and ever after viewed the proceedings of the brethren in the metropolis with a jealous eye. All friendly intercourse ceased, and the York masons from that moment considered their interests distinct from the masons under the Grand Lodge in London*.

Lord Weymouth succeeded the earl of Crawford, and was installed at Mercers'-hall on the 17th of April 1735, in presence of the dukes of Richmond and Athol; the earls of Crawford,

* In confirmation of the above fact, I shall here insert a paragraph copied from the Book of Constitutions published in 1738. After inserting a list of Provincial Grand Masters appointed for different places abroad, it is thus expressed: "All these foreign
" lodges are under the patronage of our Grand Master of Eng-
" land; but the old lodge at York city, and the lodges of Scot-
" land, Ireland, France, and Italy, affecting independency, are
" under their own *Grand Masters*; though they have the same
" constitutions, charges, regulations, &c. for substance, with
" their brethren of England, and are equally zealous for the
" Augustan stile, and the secrets of the ancient and honourable
" fraternity." Book of Constitutions 1738, p. 195.

Winchelsea, Balcarras, Wemys, and Loudon; the marquis of Beaumont; lords Cathcart and Vere Bertie; sir Cecil Wray and sir Edward Mansel barts. and a splendid company of other brethren. Several lodges were constituted during lord Weymouth's presidency; and, among the rest, the Stewards' Lodge. His lordship granted a deputation to hold a lodge at the seat of the duke of Richmond at Aubigny in France; and, under his patronage masonry extended considerably in foreign countries. He issued warrants to open a new lodge at Lisbon, and another at Savannah in Georgia; and, by his special appointment, provincial patents were made out for South America, and Gambay in West Africa.

Lord Weymouth never honoured any of the Communications with his presence during his presidency; but this omission was less noticed, on account of the vigilance and attention of his Deputy, John Ward, esq. afterward lord viscount Dudley and Ward, who applied with the utmost anxiety to every business which concerned the interest and well-being of the Society.

One circumstance occurred while lord Weymouth was Grand Master, of which it may be necessary to take notice. The twelve Stewards, with sir Robert Lawley, Master of the Stewards' Lodge, at their head, appeared for the first time in their new badges at a Grand Lodge held at the Devil Tavern on the 11th of December 1735. On this occasion they were not permitted

to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many lodges objected to the measure as an encroachment on the privilege of every other lodge which had been previously constituted. When the motion was put up for confirmation, such a disturbance ensued, that the Grand Lodge was obliged to be closed before the sentiments of the brethren could be collected on the subject. Of late years the punctilio has been waved, and the twelve Stewards are now permitted to vote in every Communication as individuals*.

The

* It was not till the year 1770 that this privilege was strictly warranted; when, at a Grand Lodge, on the 7th of February, at the Crown and Anchor tavern in the Strand, the following resolution passed: “As the right of the Members of the Stewards’ Lodge in general to attend the Committee of Charity appears doubtful, no mention of such right being made in the laws of the Society, the Grand Lodge are of opinion, *That they have no general right to attend*; but it is hereby resolved, that the Stewards’ Lodge be allowed the privilege of sending a number of brethren, equal to any other four lodges, to every future Committee of Charity; and that, as the Master of each private lodge only has a right to attend, to make a proper distinction between the Stewards’ lodge and the other lodges, that the Master and three other members of that lodge be permitted to attend at every succeeding Committee on behalf of the said Lodge.” This resolution, however, was declared not to be intended to deprive any lodge which had been previously constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards’ Lodge, of taking precedence of the other lodges; a measure

The earl of Loudon succeeded lord Weymouth, and was installed Grand Master at Fishmongers'-hall on the 15th of April 1736. The duke of Richmond; the earls of Albemarle and Crawford; lords Harcourt, Erskine, and Southwell; Mr. Anstis garter king at arms, Mr. Brady lion king at arms, and a numerous company of other brethren, were present on the occasion. His lordship constituted several lodges, and granted three provincial deputations during his presidency, viz. one for New England, another for South Carolina, and a third for Cape Coast Castle in Africa.

The earl of Darnley was elected Grand Master, and duly installed at Fishmongers'-hall on the 28th of April 1737, in presence of the duke of Richmond, the earls of Crawford and Wemys, lord Gray, and many other respectable brethren. The most remarkable event of his lordship's administration, was the initiation of the late Frederick prince of Wales, his present majesty's father, at an occasional lodge convened for the purpose at the palace of Kew, over which Dr. Desaguliers presided as Master. Lord Baltimore, col. Lumley, the hon. major Madden, and several other brethren, were pre-

measure incompatible with the constitutions, and which can never be sanctioned by the rules of the Society. This privilege is said to have been irregularly obtained, and therefore several Lodges have entered protests against it in their private books; which in due time may have an effect, and probably induce a re-investigation of the subject.

sent. His royal highness was advanced to the second degree at the same lodge; and at another lodge, convened at the same place soon after, raised to the degree of a master mason.

There cannot be a better proof of the flourishing state of the Society at this time, than by adverting to the respectable appearance of the brethren in Grand Lodge, at which the Grand Master never failed to attend. Upwards of sixty lodges were represented at every Communication during lord Darnley's administration, and more Provincial patents were issued by him, than by any of his predecessors. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the Coast of Africa, New York, and the Islands of America*.

The marquis of Carnarvon, afterwards duke of Chandos, succeeded lord Darnley in the office of Grand Master, and was duly invested and congratulated at an assembly and feast held at Fishmongers'-hall on the 27th of April 1738. At this assembly, the duke of Richmond; the earls of Inchiquin, Loudon, and Kintore; lords Cole-

* At this time the authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character within his province; and if, at the expiration of that period, a new election by the lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master.

rane and Grey; and a numerous company of other brethren, were present. The marquis shewed every attention to the Society during his presidency, and, in testimony of his esteem, presented to the Grand Lodge a gold jewel for the use of the Secretary; the device, two cross pens in a knot; the knot and points of the pens being curiously enamelled. Two deputations for the office of Provincial Grand Master were granted by his lordship, one for the Caribbee Islands, and the other for the West Riding of Yorkshire. This latter appointment was considered as another encroachment on the jurisdiction of the Grand Lodge at York, and so widened the original breach between the brethren in the North and the South of England, that from thenceforward all future correspondence between the Grand Lodges totally ceased.

On the 15th of August 1738, Frederick the Great, afterwards king of Prussia, was initiated into masonry, in a lodge at Brunswick, under the Scots constitution, being at that time Prince Royal. So highly did he approve of the institution, that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin, and for that purpose obtained a patent from Edinburgh. Thus was masonry regularly established in Prussia, and under that sanction it has flourished there ever since. His majesty's attachment to the Society soon induced him to establish several new regulations for the

advantage of the fraternity ; and among others, he ordained, 1. That no person should be made a mason, unless his character was unimpeachable, and his manner of living and profession respectable. 2. That every member should pay 25 rix-dollars (or 4l. 3s.) for the first degree ; 50 rix-dollars (or 8l. 6s.) on his being initiated into the second degree ; and 100 rix-dollars on his being made a master-mason. 3. That he should remain at least three months in each degree ; and that every sum received should be divided by the Grand Treasurer into three parts : one to defray the expences of the lodge ; another to be applied to the relief of distressed brethren ; and the third to be allotted to the poor in general.

No other remarkable occurrence is recorded to have happened during the administration of the marquis of Carnarvon, except a proposition for establishing a plan to appropriate a portion of the charity to place out the sons of masons apprentices, which, after a long debate in Grand Lodge, was rejected.

Some disagreeable altercations arose in the Society about this period. A number of dissatisfied brethren separated themselves from the regular lodges, and held meetings in different places for the purpose of initiating persons into masonry, contrary to the laws of the Grand Lodge. These seceding brethren taking advantage of the breach which had been made in the friendly intercourse between the Grand Lodges of London
and

and York, on being censured for their conduct, immediately assumed, without authority, the character of York masons. The measures adopted to check them, stopped their progress for some time; till, taking advantage of the general murmur spread abroad on account of innovations that had been introduced, and which seemed to authorise an omission of, and a variation in, the ancient ceremonies, they rose again into notice. This imprudent measure of the regular lodges offended many old masons; but, through the mediation of John Ward esq. afterwards lord viscount Dudley and Ward, matters were accommodated, and the brethren seemingly reconciled. This, however, proved only a temporary suspension of hostilities, for the flame soon broke out anew, and gave rise to commotions, which afterward materially interrupted the peace of the Society.

Lord Raymond succeeded the marquis of Carnarvon in May 1739, and under his lordship's auspices the lodges were numerous and respectable. Notwithstanding the flourishing state of the Society, irregularities continued to prevail, and several worthy brethren, still adverse to the encroachments on the established system of the institution, were highly disgusted at the proceedings of the regular lodges. Complaints were preferred at every succeeding committee, and the communications fully employed in adjusting differences and reconciling animosities.

More

More secessions taking place, it became necessary to pass votes of censure on the most refractory, and to enact laws to discourage irregular associations of the fraternity. This brought the power of the Grand Lodge in question; and in opposition to the laws which had been established in that assembly, lodges were formed without any legal warrant, and persons initiated into masonry for small and unworthy considerations. To disappoint the views of these deluded brethren, and to distinguish the persons initiated by them, the Grand Lodge readily acquiesced in the imprudent measures which the regular masons had adopted, measures which even the urgency of the case could not warrant. Though this had the intended effect, it gave rise to a new subterfuge. The brethren who had seceded from the regular lodges immediately announced independency, and assumed the appellation of *ancient* masons. They propagated an opinion, that the ancient tenets and practices of masonry were preserved by them; and that the regular lodges, being composed of *modern* masons, had adopted *new* plans, and were not to be considered as acting under the *old* establishment. To counteract the regulations of the Grand Lodge, they instituted a *new* Grand Lodge in London, professedly on the *ancient* system, and under that assumed banner constituted several new lodges. These irregular proceedings they pretended to
justify

justify under the feigned sanction of the *Ancient York Constitution*, and many gentlemen of reputation were introduced among them, so that their lodges daily increased. Without authority from the Grand Lodge at York, or from any other established power in masonry, they persevered in the measures they had adopted, formed committees, held communications, and appointed annual feasts. Under the false appellation of the York banner, they gained the countenance of the Scotch and Irish masons, who, placing implicit confidence in the representations made to them, heartily joined in condemning the measures of the regular lodges in London, as tending, in their opinion, to introduce novelties into the Society, and to subvert the original plan of the institution. The irregular masons in London having acquired an establishment, noblemen of both kingdoms honoured them with their patronage for some time, and many respectable names and lodges were added to their list. Of late years the fallacy has been detected, and they have not been so successful; several of their best members have deserted them, and many lodges have renounced their banner, and come under the patronage of the Grand Lodge of England. It is much to be wished, that a general union among all the masons in the kingdom could be effected, and we are happy to hear that such a measure is likely soon to be accomplished,

complished, through the mediation of a Royal Brother at present abroad.

During the presidency of lord Raymond, no considerable addition was made to the list of lodges, and the communications were seldom honoured with the company of the nobility. His lordship granted only one deputation for a provincial Grand Master during his presidency, viz. for Savoy and Piedmont.

The earl of Kintore succeeded lord Raymond in April 1740; and, in imitation of his predecessor, continued to discourage irregularities. His lordship appointed several provincials: particularly, one for Russia; one for Hamburgh and the Circle of Lower Saxony; one for the West Riding of York, in the room of William Horton esq. deceased; and one for the island of Barbadoes.

The earl of Morton was elected on the 19th of March following, and installed with great solemnity the same day at Haberdashers' hall, in presence of a respectable company of the nobility, foreign ambassadors, and others. Several reasonable laws were passed during his lordship's mastership, and some regulations made concerning processions and other ceremonies. His lordship presented a staff of office to the Treasurer, of neat workmanship, blue and tipped with gold; and the Grand Lodge resolved, that this officer should be annually elected, and, with the Secretary

cretary and Sword-bearer, be permitted to rank in future as a member of the Grand Lodge. A large cornelian seal, with the arms of masonry, set in gold, was presented to the Society, at this time, by brother Vaughan, the Senior Grand Warden; and William Vaughan esq. was appointed by his lordship, Provincial Grand Master for North Wales.

Lord Ward succeeded the earl of Morton in April 1742. His lordship was well acquainted with the nature and government of the Society, having served every office from the Secretary in a private lodge to that of Grand Master. His lordship lost no time in applying effectual remedies to reconcile the animosities which prevailed; he recommended to his officers, vigilance and care in their different departments; and, by his own conduct, set a noble example how the dignity of the Society ought to be supported. Many lodges, which were in a declining state, by his advice, coalesced with others in better circumstances; some, which had been negligent in their attendance on the Communications, after proper admonitions were restored to favour; and others, which persevered in their contumacy, were erased out of the list. Thus his lordship manifested his regard for the interests of the Society, while his lenity and forbearance were universally admired.

The

The unanimity and harmony of the lodges seemed to be perfectly restored under his lordship's administration. The free-masons at Antigua built a large hall in that island for their meetings, and applied to the Grand Lodge for liberty to be styled the Great Lodge of St. John's in Antigua, which favour was granted to them in April 1744.

Lord Ward continued two years at the head of the fraternity, during which time he constituted many lodges, and appointed several Provincial Grand Masters; viz. one for Lancaster, one for North America, and three for the island of Jamaica. He was succeeded by the earl of Strathmore, during whose administration, being absent the whole time, the care and management of the Society devolved on the other Grand Officers, who carefully studied the general good of the fraternity. His lordship appointed a Provincial Grand Master for the island of Bermuda.

Lord Cranston was elected Grand Master in April 1745, and presided over the fraternity with great reputation two years. Under his auspices masonry flourished, several new lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisbourg. By a resolution of the Grand Lodge at this time it was ordered, that public processions on feast-days should be discontinued; occasioned

occasioned by some mock processions, which a few disgusted brethren had formed, in order to burlesque those public appearances.

Lord Byron succeeded lord Cranstoun, and was installed at Drapers'-hall on the 30th of April 1747. The laws of the Committee of Charity were, by his lordship's order, revised, printed, and distributed among the lodges, and a handsome contribution to the general charity was received from the lodge at Gibraltar. During five years that his lordship presided over the fraternity, no diligence was spared to preserve the privileges of masonry inviolable, to redress grievances, and to relieve distresses. When business required his lordship's attendance in the country, Fotherly Baker esq. his Deputy, and Secretary Revis, were particularly attentive to the business of the Society. The former was distinguished by his knowledge of the laws and regulations; the latter, by his long and faithful services. Under the auspices of lord Byron, provincial patents were issued for Denmark and Norway, Pennsylvania, Minorca, and New York.

On the 20th of March 1752, lord Carysfort accepted the office of Grand Master. The good effects of his lordship's application to the real interests of the fraternity soon became visible, by the great increase of the public fund. No Grand Officer ever took more pains to preserve,
or

or was more attentive to recommend, order and decorum. He was ready, on all occasions, to visit the lodges in person, and to promote harmony among the members. Dr. Manningham, his Deputy, was no less vigilant in the execution of his duty. He constantly visited the lodges in his lordship's absence, and used every endeavour to cement union among the brethren. The whole proceedings of this active officer were conducted with prudence, and his candor and affability gained him universal esteem. The Grand Master's attachment to the Society was so obvious, that the brethren, in testimony of their gratitude for his lordship's great services, re-elected him on the 3d of April 1753; and during his presidency, provincial patents were issued for Gibraltar, the Bahama Islands, New York, Guernsey, Jersey, Alderney, Sark, and Mann; also for Cornwall, and the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

The marquis of Carnarvon (afterward duke of Chandos) succeeded lord Carysfort in March 1754. He began his administration by ordering the Book of Constitutions to be reprinted, under the inspection of a committee, consisting of the Grand Officers, and some other respectable brethren. The Grand Master's zeal and attention to the true interests of the Society were shewn on every occasion. He presented to the Grand
Lodge,

Lodge, a large silver jewel, gilt, for the use of the Treasurer, being cross keys in a knot, enamelled with blue; and gave several other proofs of his attachment.

Soon after the election of the marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain brethren, for assembling, without *any* legal authority, under the denomination of *ancient masons*; who, as such, considered themselves independent of the Society, and not subject to the laws of the Grand Lodge, or to the control of the Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the necessity of discouraging their meetings, as being contrary to the laws of the Society, and openly subversive of the allegiance due to the Grand Master. On this representation the Grand Lodge resolved, that the meeting of any brethren under the denomination of masons, other than as brethren of the ancient and honourable Society of Free and Accepted Masons established upon the universal system, is inconsistent with the honour and interest of the craft, and a high insult on the Grand Master and the whole body of masons. In consequence of this resolution, fourteen brethren, who were members of a lodge held at the Ben Jonson's head in Pelham-street, Spitalfields, were expelled the Society, and that lodge was ordered to be erased out of the list.

No

No preceding Grand Master granted so many provincial deputations as the marquis of Carnarvon; in less than two years the following patents were issued; 1. for South Carolina; 2. for South Wales; 3. for Antigua; 4. for all North America where no former provincial was appointed; 5. for Barbadoes, and all other his majesty's islands to the windward of Guadeloupe; 6. for St. Eustatius, Cuba, and St. Martin's, Dutch Caribbee islands in America; 7. for Scilly, and the adjacent islands; 8. for all his majesty's dominions in Germany, with a power to chuse their successors; and 9. for the County Palatine of Chester, and the City and County of Chester. The greater part of these appointments appear to have been mere honorary grants in favour of individuals, few of them having been attended with advantage to the Society.

The marquis of Carnarvon continued to preside over the fraternity till the 18th of May 1757, when he was succeeded by lord Aberdour; during whose mastership the Grand Lodge voted, among other charities, the sum of fifty pounds to be sent to Germany, to be distributed among such of the soldiers as were masons in prince Ferdinand's army, whether English, Hanoverians, or Hessians. This sum was soon after remitted to general Kingsley for the intended purpose.

Such was the state of masonry during the reign of George II. On the 5th of October

1760,

1760, his majesty expired at his palace at Kensington, in the 77th year of his age, and the 34th of his reign. It may be truly said, that this period was the golden æra of masonry in England; the sciences were cultivated and improved, the royal art was diligently propagated, and true architecture clearly understood; the fraternity were honoured and esteemed; the lodges patronised by exalted characters; and charity, humanity, and benevolence, were the distinguishing characteristics of masons.

S E C T. X.

History of Masonry in the South of England from the Accession of George III. to the end of the year 1779.

ON the 6th of October 1760, his present majesty George III. was proclaimed. No prince ever ascended the throne, whose private virtues and amiable character had so justly endeared him to his people. To see a native of England the sovereign of these realms, afforded the most glorious prospect of fixing our happy constitution in church and state on the firmest base. Under such a patron the polite arts could not fail of meeting with every encouragement; and to the honour of his majesty it is to be observed, that, since his accession to the throne, by his royal munificence no pains have been spared to explore

explore distant regions in pursuit of useful knowledge, and to diffuse science throughout every part of his dominions.

Masonry now flourished at home and abroad under the English Constitution, and lord Aberdour continued at the head of the fraternity five years, during which time the public festivals and quarterly communications were regularly held. His lordship equalled any of his predecessors in the number of appointments to the office of Provincial Grand Master, having granted the following deputations: 1. for Antigua and the Leeward Caribbee Islands; 2. for the town of Norwich and county of Norfolk; 3. for the Bahama Islands, in the room of the governor deceased; 4. for Hamburgh and Lower Saxony; 5. for Guadaloupe; 6. for Lancaster; 7. for the province of Georgia; 8. for Canada; 9. for Andalusia, and places adjacent; 10. for Bermuda; 11. for Carolina; 12. for Musquito Shore; and 13. for East India. The second of these appointments, viz. for Norwich, is that by which the Society has been most benefited. By the diligence and attention of the late Edward Bacon esq. to whom the patent was first granted, the lodges in Norwich and Norfolk considerably increased, and masonry was regularly conducted in that province under his inspection for many years.

Lord

Lord Aberdour held the office of Grand Master till the 3d of May 1762, when he was succeeded by earl Ferrers, during whose presidency nothing remarkable occurred. The Society seems at this time to have lost much of its consequence; the general assemblies and communications not having been honoured with the presence of the nobility as formerly, and many lodges erased out of the list for non-attendance on the duties of the Grand Lodge *. By the diligence and attention, however, of the late general John Salter, then Deputy Grand Master, the business of the Society was carried on with regularity, and the fund of charity considerably increased. Provincial patents were made out during earl Ferrers's presidency; 1. for Jamaica; 2. for East India, where no particular provincial was before appointed; 3. for Cornwall; 4. for Armenia; 5. for Westphalia; 6. for Bombay; 7. for the Dukedom of Brunswick; 8. for the Grenades, St. Vincent, Dominica, Tobago, &c.; and 9. for Canada. From these appointments no considerable emoluments have resulted to the Society, excepting from the third and sixth; George Bell for Cornwall; and James Todd for Bombay. Both these gentlemen were particularly attentive to

* Since this period new Constitutions have been too easily granted, and lodges multiplied beyond proportion, to suit the views of interested persons. We trust, however, that a proper check is put to this practice.

the duties of their respective offices, especially the former, to whom the Society is in a great measure indebted for the flourishing state of masonry in Cornwall.

On the 8th of May 1764, at an assembly and feast at Vintners'-hall, lord Blaney was elected Grand Master. Lord Ferrers invested John Revis esq. late Deputy Grand Master, as proxy for his lordship, who continued in office two years, during which time, being chiefly in Ireland, the business of the Society was faithfully executed by his deputy, general Salter, an active and a vigilant officer. The scheme of opening a subscription for the purchase of furniture for the Grand Lodge was agitated about this time, and some money collected; but the design dropped for want of encouragement. A new edition of the Book of Constitutions was ordered to be printed under the inspection of a committee, with a continuation of the proceedings of the Society since the publication of the last edition.

During lord Blaney's presidency, the dukes of Gloucester and Cumberland were initiated into the Order; the former, at an occasional lodge assembled at the Horn tavern Westminster, on the 16th of February 1766, at which his lordship presided in person; the latter, at an occasional lodge assembled at the Thatched House tavern in St. James's-street, under the direction of general Salter.

The

The following deputations for the office of Provincial Grand Master were granted by lord Blaney: 1. for Barbadoes; 2. for Upper Saxony; 3. for Stockholm; 4. for Virginia; 5. for Bengal; 6. for Italy; 7. for the Upper and Lower Rhine, and the Circle of Franconia; 8. for Antigua; 9. for the Electorate of Saxony; 10. for Madras, and its dependencies; 11. for Hampshire; and 12. for Montserrat. The fifth, tenth, and eleventh of these appointments have been faithfully executed. By the indefatigable assiduity of that truly masonic luminary, Thomas Dunckerley esq. in whose favour the appointment for Hampshire was first made out, masonry has made considerable progress in that province, as well as in many other counties in England. Since his appointment to this office, he has accepted the superintendence of the lodges in Dorsetshire, Essex, Gloucestershire, Somersetshire, and Herefordshire*. The revival of the Bengal and Madras appointments have been also attended with success, as the late liberal remittances from the East Indies amply shew.

Among several regulations respecting the fees of constitutions, and other matters which passed during lord Blaney's administration, was the fol-

* In grateful testimony of the zealous and indefatigable exertions of this gentleman for many years, to promote the honour and interest of the Society, the Grand Lodge has resolved, that he shall rank as a Past Senior Grand Warden, and in all processions take place next the present Senior Grand Warden for the time being.

lowing : That as the Grand Lodge entertained the highest sense of the honour conferred on the Society by the initiation of the dukes of Gloucester, and Cumberland ; it was resolved, that each of their royal highnesses should be presented with an apron, lined with blue silk ; and that, in all future processions, they should rank as Past Grand Masters, next to the Grand Officers for the time being. The same compliment was also paid to their royal brother the late duke of York, who had been initiated into masonry while on his travels.

The duke of Beaufort succeeded lord Blaney, and was installed by proxy at Merchant Taylors'-hall on the 27th of April 1767. Under the patronage of his grace the Society flourished.

In the beginning of 1768, two letters were received from the Grand Lodge of France, expressing a desire of opening a regular correspondence with the Grand Lodge of England. This was cheerfully agreed to ; and a Book of Constitutions, a list of the lodges under the constitution of England, with the form of a deputation, elegantly bound, were ordered to be sent as a present to the Grand Lodge of France.

Several regulations for the future government of the Society were made about this time, particularly one respecting the office of Provincial Grand Master. At a Grand Lodge held at the Crown and Anchor tavern in the Strand, on the 29th of April 1768, it was resolved that

ten guineas should be paid to the fund of charity on the appointment of every Provincial Grand Master who had not served the office of Grand Steward.

The most remarkable occurrence during the administration of the duke of Beaufort, was the plan of an incorporation by royal charter. At a Grand Lodge held at the Crown and Anchor tavern on the 28th of October 1768, a report was made from the Committee of Charity held on the 21st of that month at the Horn tavern in Fleet-street, of the Grand Master's intentions to have the Society incorporated, if it met with the approbation of the brethren; the advantages of such a measure were fully explained, and a plan for the purpose was submitted to the consideration of the Committee. The plan being approved, the thanks of the Grand Lodge were voted to the Grand Master, for his attention to the interests and prosperity of the Society. The hon. Charles Dillon, then Deputy Grand Master, informed the brethren, that he had submitted to the Committee a plan for raising a fund to build a hall, and purchase jewels, furniture, &c. for the Grand Lodge, independent of the general fund of charity; the carrying of which into execution, he apprehended, would be a proper prelude to an Incorporation, should it be the wish of the Society to obtain a charter. The plan being laid before the Communication, several amendments were made, and the whole referred

to the next Grand Lodge for confirmation. In the mean time it was resolved, that the said plan should be printed, and transmitted to all the lodges on record *. The duke of Beaufort finding that the Society approved of Incorporation, contributed his best endeavours to carry the design into immediate execution: though at first he was opposed by a few brethren, who misconceived his good intentions, he persevered in promoting every measure that might facilitate the plan; and a copy of the intended charter was soon after printed, and dispersed among the lodges. Before the Society, however, had come to any determined resolution on the business, the members of a respectable lodge, then held at the Half Moon tavern Cheapside, entered a caveat in the attorney-general's office, against the Incorporation; and this circumstance being reported to the Grand Lodge, an impeachment was laid against that lodge, for unwarrantably exposing the private resolutions of the Grand Lodge; and it being determined that the members of the said lodge had been guilty of a great offence, in presuming to oppose the resolutions of the Grand Lodge, and endeavouring to frustrate the intentions of the Society, a motion was made, That it should be erased from the

* This plan consisted chiefly of certain fees to be paid by the Grand Officers annually, by new lodges at their constitution, and by brethren at initiation into masonry, or admission into lodges as members, &c.

list of lodges; but, on the Master of the lodge acknowledging the fault, and, in the name of himself and his brethren, making a proper apology, the motion was withdrawn, and the offence forgiven. From the return of the different lodges it appeared, that one hundred and sixty-eight had voted for the Incorporation, and only forty-three against it; upon which a motion was made in Grand Lodge, on the 28th of April 1769, that the Society should be incorporated; which was carried in the affirmative by a great majority.

At a Grand Lodge held at the Crown and Anchor tavern on the 27th of October 1769, it was resolved, That the sum of 1300l. then standing in the names of Rowland Berkeley esq. the Grand Treasurer, and Mr. Arthur Beardmore and Mr. Richard Nevison his sureties, in the three per cent. bank consolidated annuities, in trust for the Society, be transferred into the names of the present Grand Officers; and at an Extraordinary Grand Lodge on the 29th of November following, the Society was informed that Mr. Beardmore had refused to join in the transfer; upon which it was resolved that letters should be sent, in the name of the Society, signed by the acting Grand Officers, to lord Blaney the Past Grand Master, and to his Deputy and Wardens, to whom the Grand Treasurer and his sureties had given bond, requesting their concurrence

in the resolutions of the Grand Lodge of the 29th of October last. Mr. Beardmore, however, dying soon after, the desire of the Grand Lodge was complied with by Mr. Nevison, and the transfer regularly made.

At a Grand Lodge held at the Crown and Anchor tavern on the 25th of April 1770, the Provincial Grand Master for foreign lodges acquainted the Society, that he had lately received a letter from Charles baron de Boetzelaer, Grand Master of the National Grand Lodge of the United Provinces of Holland and their dependencies, requesting to be acknowledged as such by the Grand Lodge of England, whose superiority he confessed; and promising, that if the Grand Lodge of England would agree in future not to constitute any new lodge within his jurisdiction, the Grand Lodge of Holland would observe the same restriction with respect to all parts of the world where lodges were already established under the patronage of England. Upon these terms he requested that a firm and friendly alliance might be established between the Officers of both Grand Lodges, an annual correspondence carried on, and each Grand Lodge regularly made acquainted once in every year with the most material transactions of the other. On this report being made, the Grand Lodge agreed, that such an alliance or compact should be immediately entered into, and

and executed, agreeably to baron de Boetzelaer's request.

In 1771, a bill was brought into parliament by the hon. Charles Dillon, then Deputy Grand Master, for incorporating the Society by act of parliament; but on the second reading of the bill, it having been opposed by Mr. Onslow, at the desire of several brethren, who had petitioned the house against it, Mr. Dillon moved to postpone the consideration of it *sine die*; and thus the design of an Incorporation fell to the ground.

The duke of Beaufort constituted several new lodges, and granted the following provincial deputations, during his presidency: 1. for South Carolina; 2. Jamaica; 3. Barbadoes; 4. Naples and Sicily; 5. the Empire of Russia; and 6. the Austrian Netherlands. The increase of foreign lodges occasioned the institution of a new officer, a Provincial Grand Master for foreign lodges in general; and his grace accordingly nominated a gentleman for that office. He also appointed Provincial Grand Masters for Kent, Suffolk, Lancashire, and Cumberland. Another new appointment likewise took place during his grace's administration, viz. the office of General Inspectors or Provincial Grand Masters for lodges within the bills of mortality; but the majority of the lodges in London disapproving the appointment, the authority was soon after withdrawn.

Lord Petre succeeded the duke of Beaufort on the 4th of May 1772, when several regula-

tions were made for better securing the property belonging to the Society. A considerable sum having been subscribed for the purpose of building a hall, a committee was appointed to superintend the management of that business. Every measure was adopted to enforce the laws for raising a new fund to carry the designs of the Society into execution, and no pains were spared by the committee to complete the purpose of their appointment. By their report to the Grand Lodge on the 27th of April 1774, it appeared, that they had contracted for the purchase of a plot of ground and premises, consisting of two large commodious dwelling-houses, and a large garden, situated in Great Queen-street, Lincoln's-Inn-Fields, late in the possession of Philip Carteret Webb esq. deceased, the particulars of which were specified in a plan then delivered; that the real value appeared to be 3,205l. at the least, but that 3,180l. was the sum contracted to be paid for the premises; that the front house might produce 90l. per annum, and the back house would furnish commodious committee-rooms, offices, kitchens, &c. and that the garden was sufficiently large to contain a complete hall for the use of the Society, the expence of which was calculated not to exceed 3000l. * This report

* Notwithstanding this estimate, it appears by the Grand Treasurer's accounts, that in 1792 above 20,000l. had been expended on this building, and that, exclusive of an annuity of 250l.

port met with general approbation. Lord Petre, the dukes of Beaufort and Chandos, earl Ferrers, and lord viscount Dudley and Ward, were appointed trustees for the Society, and the conveyance of the premises purchased was made in their names.

On the 22d of February 1775, the hall-committee reported to the Grand Lodge, that a plan had been proposed and approved for raising 5000 l. to complete the designs of the Society, by granting annuities for lives, with benefit of survivorship; a plan now known under the name of *Tontine*. It was accordingly resolved, That there should be one hundred lives at 50 l. each; that the whole premises belonging to the Society in Great Queen-street, with the hall to be built thereon, should be vested in trustees, as a security to the subscribers, who should be paid 5 l. per cent. for their money advanced, the whole interest amounting to 250 l. per annum; that this interest should be divided among the subscribers, and the survivors or survivor of them; and, upon the death of the last survivor, the whole to determine for the benefit of the Society. The Grand Lodge approving the plan, the subscription immediately commenced, and in less than three months was complete; upon which

250 l. on account of a tontine, there then remained due from the hall fund to sundry tradesmen a considerable debt, the greatest part of which has been since paid off.

the trustees of the Society conveyed the estate to the trustees of the tontine, in pursuance of a resolution of the Grand Lodge for that purpose.

On the 1st May 1775, the foundation-stone * of the new hall was laid in solemn form †, in the

* Within the foundation-stone was deposited a plate, with the following inscription :

ANNO REGNI GEORGII TERTII QUINDECIMO,
SALUTIS HUMANÆ, MDCCLXXV. MENSIS MAII DIE
PRIMO,

HUNC PRIMUM LAPIDEM,
AULÆ LATOMORUM,

(ANGLICE, FREE AND ACCEPTED MASONS)

POSUERIT

HONORATISSIMUS ROB. EDV. DOM. PETRE, BARO
PETRE, DE WRITTLE,

SUMMUS LATOMORUM ANGLIÆ MAGISTER;
ASSIDENTIBUS

VIRO ORNATISSIMO ROWLANDO HOLT, ARMI-
GERO,

SUMMI MAGISTRI DEPUTATO;

VIRIS ORNATISSIMIS

JOH. HATCH ET HEN. DAGGE,

SUMMIS GUBERNATORIBUS;

PLENOQUE CORAM FRATRUM CONCURSU;

QUO ETIAM TEMPORE REGUM, PRINCIPIUMQUE

VIRORUM FAVORE,

STUDIOQUE SUSTENTATUM—MAXIMOS PER
EUROPAM

HONORES OCCUPAVERAT

NOMEN LATOMORUM,

CUI INSUPER NOMINI SUMMUM ANGLIÆ CON-

VENTUM PRÆESSE FECERAT

UNIVERSA FRATRUM PER ORBEM MULTITUDO,

E COELO DESCENDIT.

ΓΝΩΘΙ ΣΕΑΥΤΟΝ.

† For the ceremony observed on this occasion see p. 108.

presence

presence of a numerous company of the brethren. After the ceremony, the company proceeded in carriages to Leatherfellers'-hall, where an elegant entertainment was provided on the occasion; and at this meeting the office of Grand Chaplain was first instituted.

The building of the hall went on so rapidly, that it was finished in little more than twelve months. On the 23d of May 1776, it was opened, and dedicated*, in solemn form, to MASONRY, VIRTUE, and UNIVERSAL CHARITY and BENEVOLENCE, in the presence of a brilliant assembly of the brethren. A new Ode†, written and set to music on the occasion, was performed, before a number of ladies, who honoured the Society with their company on that day. An exordium on masonry, not less elegant than instructive, was given by the Grand Secretary, and an excellent oration delivered by the Grand Chaplain. In commemoration of an event so pleasing to the Society, it was agreed, that the anniversary of this ceremony should be ever after regularly kept.

Thus was completed, under the auspices of a nobleman, whose amiable character as a man, and zeal as a mason, may be equalled, but cannot be surpassed, that elegant and highly finished room in Great Queen-street, in which

* For the ceremony of dedication see p. 112.

† For this Ode see the end of the volume.

the annual assembly and quarterly communications of the fraternity are held; and to the accomplishment of which many lodges, as well as private individuals, have liberally subscribed. It is to be regretted, that the finances of the Society will not admit of its being solely reserved for masonic purposes.

The brethren of St. John's lodge in Newcastle, animated by the example set them in the metropolis, opened a subscription among themselves for the purpose of building, in the Low Friar Chair in that town, a new hall for their meetings; and, on the 23d of September 1776, the foundation-stone * of that building was laid by Mr. Francis Peacock, then Master of the lodge. This edifice was speedily completed, furnished,

* Underneath the stone was placed a copper-plate, with the following inscription:

ÆDIFICII HVIVS
IN MUTUAM AMICITIAM STABILIENTIAM
PRO SUMMI NATURÆ NUMINIS
ARCHITECTI REGNATORIS VENERATIONE
PRO VERI INVESTIGATIONE
MORVM SCIENTIÆ ARTIVMQ. BONARVM
INGENVO CVLTV
HVMANI GENERIS BENEFICIO
SOLATIVM TEMPESTIVVM PRÆBENDO
CONVENTVI FRATERNOS SACRI
FRANCISCVS PEACOCK PRÆFECT. HONORAND.
FVNDAMENTA POSVIT
IX CALEND. OCTOB.
AN. SAL. HVM. MDCCLXXVI.
AN. CONSORT. MMMMDCCLXXVI.

and

and dedicated; but we since learn, that it has been sold, and appropriated to other purposes.

The flourishing state of the Society in England attracted the attention of the masons in Germany, who solicited our friendship and alliance. The Grand Lodge at Berlin, under the patronage of the prince of Hesse-Darmstadt, requested a friendly union and correspondence with their brethren of England, which was agreed to, on the Grand Lodge of Germany engaging to remit an annual donation to the fund of charity.

The business of the Society having now considerably increased, it was resolved, that the Grand Secretary should be permitted in future to employ a deputy, or assistant, at an annual salary proportioned to his labour.

On the 14th of February 1776, the Grand Lodge resolved, That in future all Past Grand Officers should be permitted to wear a particular gold jewel, the ground enamelled blue; and each officer be distinguished by the jewel which he wore while in office; with this difference, that such honorary jewel should be fixed within a circle, or oval; on the borders of which were to be inscribed his name, and the year in which he served the office. This jewel to be worn in Grand Lodge pendant to a broad blue riband, and,

and, on other occasions, to be fixed to the breast by a narrow blue riband *.

Many regulations respecting the government of the fraternity were established during lord Petre's administration. The meetings of irregular masons again attracted notice, and, on the 10th of April 1777, the following law was enacted: "That the persons who assemble in London, and elsewhere, in the character of masons, calling themselves *Ancient Masons*, and at present said to be under the patronage of the duke of Athol, are not to be countenanced, or acknowledged, by any regular lodge, or mason, under the constitution of England: nor shall any regular mason be present at any of their conventions, to give a sanction to their proceedings, under the penalty of forfeiting the privileges of the Society: nor shall any person initiated at any of their irregular meetings, be admitted into any lodge, without being re-made †. That
" this

* How far the introduction of new ornaments is reconcilable to the original practices of the Society, I will not presume to determine; but it is the opinion of many old masons, that multiplying honorary distinctions, lessens the value and importance of the real jewels by which the acting officers of every lodge are distinguished.

† *Remark.*—This censure only extends to those irregular lodges in London, which seceded from the rest of the fraternity in 1738, see p. 276—279; and cannot apply to the Grand Lodge

“ this censure shall not extend to any lodge, or
“ mason made in Scotland or Ireland, under
“ the constitution of either of these kingdoms;
“ or to any lodge, or mason made abroad, un-
“ der the patronage of any foreign Grand Lodge
“ in alliance with the Grand Lodge of England;
“ but that such lodge and masons shall be deemed
“ regular and constitutional.”

An Appendix to the Book of Constitutions, containing all the principal proceedings of the Society since the publication of the last edition, was ordered to be printed; also a new annual publication, entitled THE FREE-MASONS CALENDAR; and the profits arising from the sale of both, were to be regularly brought to account in the charity fund. To preserve the consequence of the Society, the following law was enacted at this time: That the fees for constitutions, initiations, &c. should be advanced, and no person be initiated into masonry in any lodge under the constitution of England for a less sum than two guineas; and that the name, age, profession, and place of residence of every person so initiated, and of every admitted member of a regular lodge since the 29th of October 1768, should be registered, under the penalty of such mason made,

Lodge in York city, or to any lodges under that truly ancient and respectable banner; whose independence and regular proceedings have been fully admitted and authenticated by the Grand Lodge in London, in the Book of Constitutions printed under their sanction in 1738, p. 195.

or

or member admitted, being deprived of the privileges of the Society.

Lord Petre granted provincial deputations for Madras and Virginia; also for Hants, Suffex, and Surrey. Though, during this presidency, some lodges were erased out of the list for non-conformity to the laws, many new ones were added; so that, under his lordship's banner, the Society became truly respectable.

On the 1st of May 1777, lord Petre was succeeded by the duke of Manchester; during whose administration the tranquillity of the Society was interrupted by private dissensions. An unfortunate dispute having arisen among the members of the lodge of Antiquity, on account of some proceedings of the brethren of that lodge on the festival of St. John the Evangelist after his grace's election, the complaint was introduced into the Grand Lodge, where it occupied the attention of every committee and communication for twelve months. It originated from the Master, Wardens, and some of the members, having, in consequence of a resolution of the lodge, attended divine service at St. Dunstan's church in Fleet-street, in the clothing of the Order; and walked back to the Mitre tavern in their regalia, without having obtained a dispensation for the purpose. The Grand Lodge determined the measure to be a violation of the general regulations respecting public processions.

cessions *. Various opinions were formed on the subject, and several brethren highly disgusted. Another circumstance tended still farther to widen the breach. This lodge having expelled three members for misbehaviour, the Grand Lodge interfered, and, without proper investigation, ordered them to be re-instated. With this order the lodge refused to comply, conceiving themselves competent judges in the choice of their own members. The privileges of the lodge of Antiquity † were then set up, in opposition to the *supposed* uncontrollable authority of the Grand Lodge; and in the investigation of this important point, the original cause of dispute was totally forgotten. Matters were agitated to the extreme on both sides. Resolutions were precipitately entered into, and edicts inadvertently issued. Memorials and remonstrances were presented; at last a rupture ensued. The lodge of Antiquity supported its immemorial privileges; appointed committees to examine records; applied to the old lodge in York city, and to the lodges in Scotland and Ireland, for advice; entered a protest against, and peremptorily refused to comply with, the resolutions of the Grand Lodge; discontinued

* For an explanation of the nature of public processions at funerals, see p. 117.

† For an account of this lodge and its privileges, see p. 241 to 246.

the attendance of its master and wardens at the committees of charity and quarterly communications as its representatives; published a manifesto in its vindication; notified its separation from the Grand Lodge; and avowed an alliance with the Grand Lodge of all England held in the city of York, and every lodge and mason who wished to act in conformity to the original constitutions. The Grand Lodge enforced its edicts, and extended protection to the brethren whose cause it had espoused. Anathemas were issued, several worthy men in their absence expelled from the Society, for refusing to surrender the property of the lodge to three persons who had been regularly expelled from it; and printed letters were circulated, with the Grand Treasurer's accounts, highly derogatory to the dignity of the Society. This produced a schism, which subsisted for the space of ten years.

To justify the proceedings of the Grand Lodge, the following resolution of the Committee of Charity held in February 1779, was printed and dispersed among the lodges:

Resolved, That every private lodge derives
“ its authority from the Grand Lodge, and that
“ no authority but the Grand Lodge can with-
“ draw or take away that power. That though
“ the majority of a lodge may determine to quit
“ the Society, the constitution, or power of
“ assembling,

“ assembling, remains with, and is vested in, the
“ rest of the members who may be desirous of
“ continuing their allegiance; and that if all
“ the members withdraw themselves, the consti-
“ tution is extinct, and the authority reverts to
“ the Grand Lodge.”

This resolution, it was argued, might operate with respect to a lodge which derived its constitution from the Grand Lodge, but could not apply to one which derived its authority from another channel, long before the establishment of the Grand Lodge, and which authority had been repeatedly admitted and acknowledged. Had it appeared upon record, that, after the establishment of the Grand Lodge, this original authority had been surrendered, forfeited, or exchanged for a warrant from the Grand Lodge, the lodge of Antiquity must have admitted the resolution of the Grand Lodge its full force. But as no such circumstance appeared on record, the members of the lodge of Antiquity were justified in considering their immemorial constitution sacred, while they chose to exist as a lodge, and act in obedience to the ancient constitutions.

Considering the subject in this point of view, it evidently appears that the resolutions of the Grand Lodge could have no effect on the lodge of Antiquity; especially after the publication of the manifesto avowing its separation. The members of that lodge continued to meet regularly

as

as heretofore, and to promote the laudable purposes of masonry on their old independent foundation. The lodge of Antiquity it was asserted could not be dissolved, while the majority of its members kept together, and acted in conformity to the original constitutions; and no edict of the Grand Lodge, or its committees, could deprive the members of that lodge of a right which had been admitted to be vested in themselves collectively from time immemorial; a right which had never been derived from, or ceded to, any Grand Lodge whatever.

To understand more clearly the nature of that constitution by which the lodge of Antiquity is upheld, we must have recourse to the usages and customs which prevailed among masons at the end of the last, and beginning of the present, century. The fraternity then had a discretionary power to meet as masons, in certain numbers, according to their degrees, with the approbation of the master of the work where any public building was carrying on, as often as they found it necessary so to do; and when so met, to receive into the Order brothers and fellows, and practise the rites of masonry. The idea of investing Masters and Wardens of lodges in Grand Lodge assembled, or the Grand Master himself, with a power to grant warrants of constitution to certain brethren to meet as masons, on the observance of certain conditions, at cer-

tain houses, had no existence. The fraternity were under no such restrictions. The ancient charges were the only standard for the regulation of conduct, and no law was known in the Society which those charges did not inculcate. To the award of the fraternity at large, in general meeting assembled, once or twice in a year, all brethren were subject, and the authority of the Grand Master never extended beyond the bounds of that general meeting. Every private assembly, or lodge, was under the direction of its particular Master, chosen for the occasion, whose authority terminated with the meeting. When a lodge was fixed at any particular place for a certain time, an attestation from the brethren present entered on record, was a sufficient proof of its regular constitution; and this practice prevailed for many years after the revival of masonry in the South of England. By this authority, which never proceeded from the Grand Lodge, unfettered by any other restrictions than the constitutions of masonry, the lodge of Antiquity has always been, and still continues to be governed.

While I have endeavoured to explain the subject of this unfortunate dispute, I rejoice in the opportunity which the proceedings of the grand feast in 1790 have afforded, of promoting harmony, by restoring to the privileges of the Society, all the brethren of the lodge of Antiquity

quity who had been falsely accused and unjustly expelled in 1779. By the operation of our professed principles, and through the mediation of that true friend to genuine masonry, William Birch esq. present Master of the lodge of Antiquity, unanimity has been happily restored; the manifesto published by that lodge in 1779, revoked; and the Master and Wardens of that truly ancient association, the first lodge under the English constitution, have resumed their seats in Grand Lodge as heretofore; while the brethren who had received the sanction of the Society, as nominal members of the lodge of Antiquity, during the separation, have been reunited with the original members of the real lodge, and all the privileges of that venerable body now center in one channel.

I have considerably abridged my observations on this subject in the last as well as the present edition, but think it proper still to record my sentiments, in justice to the gentlemen with whom I have long associated; and to convince my brethren, that our re-union with the Society has not induced me to vary a well-grounded opinion, or deviate from the strict line of consistency which I have hitherto pursued.

S E C T. XI.

*History of the most remarkable Events in the Society
from 1779 to 1791 inclusive.*

AMIDST these disagreeable altercations, intelligence arrived of the rapid progress of the Society in India, where many new lodges had been constituted, which were amply supported by the first characters in the East. Omdit-ul-Omrah Bahauder, eldest son of the nabob of the Carnatic, had been initiated into masonry in the lodge at Trichinopoly near Madras; and had expressed the highest veneration for the institution. This news having been transmitted to England officially, the Grand Lodge determined to send a congratulatory letter to his highness on the occasion, accompanied with a blue apron elegantly decorated, and a copy of the Book of Constitutions superbly bound. To sir John Day, advocate general of Bengal, the execution of this commission was entrusted*. In the beginning of 1780, an answer was received from his highness, acknowledging the receipt of the present, and expressing the warmest attachment and benevolence to his brethren in England. This letter, which is written in the Persian language, was enclosed in an elegant cover of cloth of gold, and addressed *To the Grand Master and Grand Lodge of England.*

* At the grand feast in 1792, Sir John was honoured with a blue apron and the rank of a Grand Officer, as a compliment for his meritorious services on this occasion.

This flattering mark of attention from so distinguished a personage abroad, was peculiarly grateful to the Grand Lodge; who immediately resolved, that a letter should be prepared and transmitted to his highness, expressing the high opinion which the brethren in England entertained of his merits, and requesting the continuance of his friendship and protection to the masonic institution in the East. The thanks of the Grand Lodge were voted to sir John Day; and a translation of his highness's Letter* was ordered to be

* As this Letter is replete with genuine good sense and warm benevolence, we shall here insert the translation for the gratification of our brethren:

*" To the right worshipful his Grace the Duke of Manchester, Grand
 " Master of the illustrious and benevolent Society of Free and
 " Accepted Masons, under the Constitution of England, and the
 " Grand Lodge thereof.*

" Much honoured SIR, and BRETHREN,

*" An early knowledge and participation of the benefits
 " arising to our house, from its intimate union of councils and
 " interests with the British nation, and a deep veneration for the
 " laws, constitution, and manners of the latter, have, for many
 " years of my life, led me to seize every opportunity of draw-
 " ing the ties between us still closer and closer.*

*" By the accounts which have reached me, of the principles
 " and practices of your fraternity, nothing can be more pleasing
 " to the sovereign Ruler of the universe, whom we all, though
 " in different ways, adore, or more honourable to his creatures;
 " for they stand upon the broad basis of indiscriminate and uni-
 " versal benevolence.*

*" Under this conviction, I had long wished to be admitted
 " of your fraternity, and now that I am initiated, I consider
 " the*

be copied on vellum, and, with the original, elegantly framed and glazed, hung up in the hall at every public meeting of the Society.

Under the auspices of this celebrated chief, there is every reason to expect that masonry will flourish in the East; and it cannot fail of giving pleasure to every zealous brother, to find that the venerable principles of the institution pervade the most distant regions.

The first testimony which Omdit-ul-Ormah gave of his regard to the institution, was by the

“ the title of an English mason, as one of the most honourable
 “ that I possess; for it is at once a cement of the friendship
 “ between your nation and me, the friend of mankind.

“ I have received from the advocate general of Bengal, sir
 “ John Day, the very acceptable mark of attention and esteem
 “ with which you have favoured me: it has been presented
 “ with every circumstance of deference and respect that the
 “ situation of things here, and the temper of the times, would
 “ admit of; and I do assure your grace, and the brethren at
 “ large, that he has done ample justice to the commission you
 “ have confided to him, and has executed it in such manner as
 “ to do honour to himself and me.

“ I shall avail myself of a proper opportunity, to convince
 “ your grace, and the rest of the brethren, that Omdit-ul-
 “ Omrah is not an unfeeling brother, or heedless of the pre-
 “ cepts he has imbibed; and that, while he testifies his love
 “ and esteem for his brethren, by strengthening the bonds of
 “ humanity, he means to minister to the wants of the distressed.

“ May the common Father of All, the one omnipotent and
 “ merciful God, take you into his holy keeping, and give you
 “ health, peace, and length of years, prays your highly ho-
 “ noured and affectionate brother,

“ OMDIT UL OMRAH BAHAUDER.”

initiation of his brother Omur-ul-Omrah, who seems equally attached with himself to promote the welfare of the Society.

Another event has also taken place at Madras, which must be very satisfactory to the brethren of England. The divisions and secessions which had originated in London in 1738, having unfortunately reached India; by the intervention of brigadier general Horne, who had been appointed, by patent from the duke of Cumberland, Provincial Grand Master on the Coast of Coromandel, an union of the brethren in that part of the world has been effected, and the lodge, No. 152, styling themselves Ancient York Masons, joined a lodge under his auspices, and voluntarily surrendered the constitution under which they had formerly acted. This desirable object being accomplished, and the wishes of the brethren fulfilled, the General requested their assistance to form a Grand Lodge, when the following Officers were appointed, and installed in due form:

Brigadier gen. HORNE, Prov. Grand Master.
 Ter. Gahagan esq. Deputy Grand Master.
 Jos. Du Pre Porcher esq. Acting Grand Master.
 Lieut. col. Ross, Grand Architect.
 Lieut. col. J. Campbell, Sen. Grand Warden.
 — Hamilton esq. Junior Grand Warden.
 James Grierson esq. Grand Secretary.

James

James Amos esq. Grand Treasurer.

Lieutenant-colonel Moorhouse, and colonel
L. Lucas esqrs. Grand Stewards.

Major Maule, Grand Orator.

Charles Bromley esq. Grand Sword Bearer.

The Grand Lodge having been regularly established, a proposal was made, that a new lodge should be formed at Madras, under the name of Perfect Unanimity, No. I. This being unanimously agreed to, the Provincial Grand Master gave notice, that he should perform the ceremony of consecration on Saturday the 7th of October 1787, in commemoration of the union which had been so amicably formed that day; and requested the proper officers to attend on the occasion. Accordingly, on the morning of the day appointed, upwards of fifty brethren assembled at the house on Choultry Plain, in which the public rooms are held, and at half past eleven o'clock the ceremony commenced. After the preparatory business had been gone through in Grand Lodge, a procession * was
formed,

* Here follows the ORDER of the PROCESSION.

Two Tylers, with drawn swords.

MUSIC.

Brothers Elphinston and Moorhouse, Grand Stewards, with
white wands.

Bro. Gillespie, as youngest apprentice, carrying the rough stone.

Apprentices, two and two.

Fellow-crafts, two and two.

formed, and marched three times round the lodge; after which the business of consecration was entered on, and completed in a manner suitable to the solemnity of the occasion. Several old masons who were present, declared they never saw a ceremony conducted with more dignity and propriety.

Master Masons, two and two.

Brothers Latham and Robson, as Secretary and Treasurer of the new lodge.

PAST-MASTER.

Brother Taner, carrying a silver pitcher with corn.

Brothers Gomond and Goree, carrying pitchers, containing wine and oil.

Brothers Home and Horsman, carrying two great lights.

CHOIRISTERS.

Brother Ross, Grand Architect, carrying the polished stone.

Brother Donaldson, (36th regiment,) as Grand Sword-Bearer, carrying the sword of state.

Brother Grierson, Grand Secretary, with his bag.

Brother Amos, Grand Secretary, with his staff.

The LODGE, covered with white satin, carried by four Tylers.

The worshipful brother Lucas, as Master of the new lodge, carrying the Bible, compasses, and square, on a crimson velvet cushion, supported by brothers Dalrymple and Chase, Assistant Stewards.

Brother Sir George Keith, carrying the silver censor.

Brother Maule, Grand Orator.

Third great light carried by brother Gregory.

Brothers Campbell and Hamilton, Senior and Junior Grand Wardens, with their columns and truncheons.

Brother Porcher, Acting Grand Master.

Brother Sadlier, as Chief Magistrate.

Brother Sir Henry Cosby, carrying the Book of Constitutions.

Brigadier General HORNE, Provincial Grand Master, supported by Brothers Howley and Harris, Assistant Stewards.

The

The following brethren were installed Officers of this new lodge, viz. Colly Lyons Lucas esq. Master; Pullier Spencer esq. Senior Warden; George Robert Latham esq. Junior Warden; George Maule esq. Secretary; John Robins esq. Treasurer.

At two o'clock, the brethren sat down to an excellent dinner, provided by the Grand Lodge; after which many masonic and loyal toasts were drank; and the day was concluded with that pleasing festivity, harmony, and good fellowship, which has always distinguished the Society of Free and Accepted Masons.

During the presidency of the duke of Manchester, new lodges were constituted in different parts of the kingdom, and considerable additions made to the general funds of the Society. The sums voted to distressed brethren far exceeded those of any former period; and among other instances of liberality may be specified, a very generous contribution, of one hundred pounds, toward the relief of the brethren in America, who had suffered great losses in consequence of the rebellion there, and whose situation was very feelingly described in a letter from the lodge No. I. at Halifax in Nova Scotia.

A singular proposition was made in Grand Lodge on the 8th of April 1778, that the Grand Master and his Officers should be distinguished

in future at all public meetings by robes, to be provided at their own expence; and that Past Grand Officers should have the privilege of being distinguished in a similar manner. This measure was at first favourably received; but, on farther investigation in the Hall Committee, to whom it was referred, it was found to be so diametrically opposite to the original plan of the institution, that it was very properly laid aside.

The finances of the Society occupied great part of the proceedings of the Committees and Communications during his grace's administration. The debts due on account of the hall appearing to be very considerable, it was determined to make an application to the lodges to raise 2000 l. to pay them off. For this purpose, in consequence of a plan offered to the consideration of the Grand Lodge in June 1779, it was resolved, that a subscription should be opened, to raise the money by loan, without interest, at the discretion of the subscribers; that 25 l. should be the sum limited for each subscriber, and the number of subscribers to be one hundred; and that the monies so subscribed should be repaid, in equal proportions, among the subscribers, at such times as the hall fund would admit. It was also determined, that an honorary medal should be presented to every subscriber, as a mark of distinction for the service which he had rendered the Society; and that the

the bearer of such medal, if a master mason, should have the privilege of being present at, and voting in, all the future meetings of the Grand Lodge. This mark of attention prompted some lodges, as well as individuals, to contribute, and the greatest part of the money was speedily raised and applied for the purpose intended.

The Stewards Lodge, finding their finances much reduced by several members having withdrawn their annual subscriptions, applied to the Grand Lodge for relief; upon which it was resolved, that in future no Grand Officer should be appointed, who was not at the time a subscribing member of the Stewards Lodge.

A measure of more importance attracted the attention of the Society at this period. It had been observed with regret, that a number of worthy brethren in distress had been subjected to much inconvenience and disappointment from a want of relief during the long summer recess, as there was seldom any Committee of Charity held from the beginning of April to the end of October. To remedy this complaint, the Grand Lodge unanimously resolved, that an Extraordinary Committee should meet annually in the last week of July, or first week of August, to administer temporary relief to such distressed objects as might regularly apply, not exceeding five pounds to one person.

This increase of the business of the Society induced the Grand Lodge to appoint *pro tem-*

pore, an assistant to the Grand Secretary, who should hold equal rank and power with himself in Grand Lodge *. Among many regulations which were now established, it was determined, that in future no person should hold two offices at the same time in Grand Lodge.

The Grand Lodge of Germany applied for liberty to send a representative to the Grand Lodge of England, in order more effectually to cement the union and friendship of the brethren of both countries, and brother John Leonhardi was appointed to the office. This request being complied with, a resolution passed, that, in compliment to the Grand Lodge of Germany, brother Leonhardi should wear the clothing of a Grand Officer, and rank next to Past Grand Officers in all the public meetings of the Society.

This additional cement was highly pleasing; and led the brethren to regret, that no intercourse or correspondence should have subsisted nearer home, between the Grand Lodge of England and the Grand Lodges of Scotland and Ireland, though all the members were subjects of the same sovereign. At the communication in April 1782, this important business came under consideration; when, after a variety of opinions had been delivered, it was unanimously resolved, that the Grand Master should be requested to

* The business is now conducted by one person as heretofore, who finds an assistant to act as Deputy; and a salary of 100 l. per annum from the Charity and Hall funds jointly has been voted for that purpose.

adopt such means as his wisdom might suggest, to promote a good understanding among the brethren of the three united kingdoms. Notwithstanding this resolution, the wished-for union has not yet been accomplished; we trust, however, that the event is not far distant.

At this meeting also, the pleasing intelligence was communicated, of the duke of Cumberland's intention to accept the government of the Society. This having been regularly stated in Grand Lodge, his highness was proposed Grand Master elect; and it was resolved, in compliment to him, that he should have the privilege of nominating a peer of the realm as Acting Grand Master, who should be empowered to superintend the Society in his absence; and that, at any future period, when the fraternity might be honoured with a Prince of the blood at their head, the same privilege should be granted.

At the annual grand feast on the 1st of May 1782, the duke of Cumberland was unanimously elected Grand Master; and it being signified to the Society that his highness meant to appoint the earl of Effingham Acting Grand Master, that appointment was confirmed, and his lordship presided as proxy for his royal highness during the feast.

On the 8th of January 1783, a very singular motion was made in Grand Lodge, and after-

ward confirmed, That the interest of five per cent. on 1000 l. which had been advanced for the purposes of the hall from the charity fund, should cease to be paid; and further, that the principal should be annihilated, and sunk into the hall fund. However extraordinary it may appear, this event took place; and the money has been regularly brought to account in the hall expenditures. A number of other regulations were confirmed at this meeting, to render the hall fund more productive, and to enforce obedience to the laws respecting it*. How far some of these regulations are consistent with the original plan of the masonic institution, must be left

* The regulations established at this meeting were as follows:

1. That no brother initiated since October 29, 1768, shall be appointed to the honour of wearing a blue or red apron, unless the Grand Secretary certifies that his name has been registered, and the fees paid.

2. That no brother initiated since that time, shall be appointed Master or Warden of a lodge, or be permitted to attend any committee of charity, or grand lodge, unless his name has been registered, and the fees paid.

3. That every petitioner for charity, initiated since that time, shall set forth in his petition, the lodge in which, and the time when, he was made a mason; in order that the Grand Secretary may certify, by indorsement on the back of the petition, whether his name has been registered, and the fees paid.

4. That every lodge shall transmit to the Grand Secretary, on or before the grand feast in every year, a list of all persons initiated, or members admitted, together with the registering fees; or notice that they have not initiated or admitted any, that their silence may not be imputed to contempt.

5. That

left to abler judges to determine. In earlier periods of our history, such compulsory regulations were unnecessary.

At the Grand Lodge held on the 23d of November 1783, an addition was made to the Grand Officers, by the appointment of a Grand Portrait Painter; and, at the request of the duke of Manchester, that honour was conferred on the rev. William Peters, in testimony of the service which he had rendered to the

5. That to prevent the plea of ignorance or forgetfulness, a blank form shall be printed, and sent to each lodge, to be filled up, and returned to the Grand Secretary.

6. That the Grand Secretary shall lay before the first quarterly communication after each grand feast, an account of such lodges as have not registered their members within the preceding year, that they may be erased from the list of lodges, or be otherwise dealt with as the Grand Lodge may think expedient.

7. That to prevent any injury to individuals, by being excluded from the privileges of the Society, through the neglect of their lodges, in their names not having been duly registered, any brethren, on producing sufficient proofs that they have paid the due registering fees to their lodges, shall be capable of enjoying all the privileges of the Society; but the offending lodges shall be rigorously proceeded against, for detaining fees that are the property of the Society.

On the 20th of March 1788, an additional regulation was made, "That ten shillings and six-pence be paid to the Grand Lodge for registering the name of every mason initiated in any lodge under the constitution after the 5th of May 1788." And at this meeting a very extraordinary resolution passed, "That no lodge should be permitted to attend or vote in Grand Lodge, which had not complied with this regulation."

Society, by his elegant present of the portrait of lord Petre.

During the remainder of the year, there was scarcely any farther business of importance transacted. On the 19th of November, information was given in Grand Lodge, that two brethren, under sanction of the Royal Military lodge at Woolwich, which claimed the privilege of an itinerant lodge, had lately held an irregular meeting in the King's Bench prison, and had there unwarrantably initiated sundry persons into masonry. The Grand Lodge, conceiving this to be a violent infringement of the privileges of every regular constituted lodge, ordered the said lodge to be erased from the list; and determined, that it was inconsistent with the principles of masonry, to hold any lodge, for the purposes of making, passing, or raising masons, in a prison, or place of confinement.

At this Grand Lodge also, it was resolved, to enact certain regulations, subjecting the Deputy Grand Master and Grand Wardens to fines, in case of non-attendance on the public meetings of the Society; and these regulations were confirmed on the 11th of February following.

While those proceedings were carrying on in England, the brethren in Scotland were prosecuting their labours also for the good of the craft.

The

The vast improvements made in the city of Edinburgh, afforded ample room for ingenious architects to display their masonic talents and abilities; and there the operative part of the fraternity were fully occupied, in rearing stately mansions, and planning elegant squares.

On the 1st of August 1785, a very pleasing sight was exhibited to every well-wisher to the embellishment of that city, in the ceremony of laying the foundation stone of the South Bridge, being the first step to farther improvement. In the morning of that day, the right hon. the Lord Provost and Magistrates, attended by the Grand Master Mason of Scotland, and a number of nobility and gentry, with the masters, office-bearers, and brethren of the several lodges, walked from the parliament-house to the bridge in procession *. The streets were lined by the 58th regiment, and the city guard.

* The following Order of Procession was observed:

The proper Officers, bearing the city insignia.

The Right Hon. Lord Provost and Magistrates,

Band of instrumental music.

A band of singers.

The Lodges according to seniority, the brethren walking three and three.

Lodge of Grand Stewards.

Nobility and Gentry, three and three.

Office-bearers of the Grand Lodge, in their badges of office,

Officers of the Grand Lodge, with insignia.

Grand Wardens.

Deputy
G. Master

}

GRAND MASTER.

}

Substitute
G. Master.

Lord

Lord Haddo, Grand Master, having arrived at the place, laid the foundation stone with the usual solemnities. His lordship standing on the east, with the Substitute on his right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative mason to the Substitute, and by him to the Grand Master, who applied the square to that part of the stone which was square, the plumb to the several edges, the level above the stone in several positions, and then with the mallet gave three knocks, saying, "May the Grand Architect of the Universe grant a blessing on this foundation-stone, which we have now laid; and by his providence enable us to finish this, and every other work which may be undertaken for the embellishment and advantage of this city!" On this the brethren gave the honours.

The cornucopia and two silver vessels were then brought from the table, and delivered, the cornucopia to the Substitute, and the two vessels to the Wardens, which were successively presented to the Grand Master, who, according to ancient form, scattered the corn, and poured the wine and oil, which they contained, on the stone, saying, "May the All-bounteous Author of Nature bless this city with an abundance of corn, wine, and oil; and with all the necessaries, conveniences, and comforts of life!" and may the
same

same Almighty Power preserve this city from ruin and decay to the latest posterity !”

The Grand Master, being supported on the right hand by the duke of Buccleugh, and on the left by the earl of Balcarras, addressed himself to the Lord Provost and Magistrates in a suitable speech for the occasion. The coins of the present reign, and a silver plate, with the following inscription, was deposited within the stone.

ANNUENTE DEO OPTIMO MAXIMO,
 REGNANTE GEORGIO III. PATRE PATRIAE,
 HUIUS PONTIS
 QUO VICI EXTRA MOENIA EDINBURGI,
 URBI COMMUNE ADJUNGERENTUR,
 ADITUMQUE NON INDIGNUM TANTA
 URBS HABERET,
 PRIMUM LAPIDEM POSUIT
 NOBILIS VIR GEORGIUS DOMINUS HADDO,
 ANTIQUISSIMI SODALITII ARCHITECTONICI
 APUD SCOTOS CURIO MAXIMUS,
 PLAUDENTE AMPLISSIMA FRATRUM CORONA,
 IMMENSAQUE POPULI FREQUENTIA.

— — — — —
 OPUS,
 UTILE CIVIBUS GRATUM ADVENIS,
 URBI DECORUM PATRIAE HONESTUM,
 DIU MULTUMQUE DESIDERATUM,
 CONSULE JACOBO HUNTER BLAIR,
 INCEPTI AUCTORE INDEFESSO,
 SANCIENTE REGE, SENATUQUE BRITANNIAE,
 APPROBANTIBUS OMNIBUS,
 TANDEM INCHOATUM EST
 IPSIS KALENDIS AUGUSTI
 A. D. MDCCLXXXV.

AERAE ARCHITECTONICAE 5785.

Q. F. F. Q. S.

TRAN-

TRANSLATION.

“ By the blessing of Almighty God, in the reign of George the Third, the Father of his country, the right hon. GEORGE LORD HADDON, Grand Master of the Most Ancient Fraternity of Free Masons in Scotland, amidst the acclamations of a Grand Assembly of the brethren, and a vast concourse of people, laid the first stone of this bridge, intended to form a convenient communication between the city of Edinburgh and its suburbs, and an access not unworthy of such a city.

“ This work, so useful to the inhabitants, so pleasing and convenient to strangers, so ornamental to the city, so creditable to the country, so long and much wanted and wished for, was at last begun, with the sanction of the king and parliament of Great Britain, and with universal approbation, in the provostship of James Hunter Blair, the author and indefatigable promoter of the undertaking, August the 1st; in the year of our Lord 1785, and of the æra of masonry 5785.—Which may God prosper.”

An anthem was then sung, and the procession returned, reversed, to the Parliament-house. After which the Lord Provost and Magistrates gave an elegant entertainment at Dunn's rooms to the Grand Lodge, and the nobility and gentry who had assisted at the ceremony.

The next public ceremony in which the Society bore a principal share, was in laying the foundation stone of that valuable seminary of learning, the new College of Edinburgh. This University has for many years been esteemed one of the most celebrated in Europe, and has attracted a great number of students in physic,
and

and other branches of science, from all parts of the world. The eminence of its professors in every branch of learning is universally admitted; and it is most fervently to be wished, for the honour of the kingdom, that the whole plan may be completely executed agreeably to the intention of the original promoters. As this is an event worthy of record in the annals of masonry, I shall describe minutely the ceremony observed on that remarkable occasion.

On the 13th of October 1789, Mr. Robert Adam, architect, presented the plans of the intended building, at a public breakfast given by the Lord Provost, to the Magistrates, the Principal and Professors of the University, of Edinburgh, on the occasion; and explained their uses for the various schools, halls, and houses. The whole company expressed the highest satisfaction at the design; and it was immediately resolved, that a subscription should be opened to carry the plan into execution. Monday the 16th of November was then fixed for laying the foundation stone of the new structure.

On the morning of the day appointed for performing the ceremony, the brethren assembled at eleven o'clock in the Parliament-house, to meet lord Napier, at that time Grand Master of Scotland. When the lodges were arranged, the Grand Master sent notice to the Lord Provost and Magistrates, who had assembled in the Council-

Council-chamber; and to the Principal, Professors and Students of the University, who had met in the High Church. At half past twelve, the procession began to move in the following order:

1st. The Principal, Professors, and Students of the University, with their mace carried before them. Principal Robertson being supported on the right hand by the rev. Dr. Hunter, professor of divinity; and on the left, by Dr. Handy, professor of church history. The Professors were all robed, and each of the Students had a sprig of laurel in his hat.

2d. The Lord Provost, Magistrates, and Council, in their robes, preceded by the sword, mace, &c. The Lord Provost being supported on the right and left by the two eldest Baillies.

3d. A complete choir of Singers, under the direction of signor Schetky, singing anthems as the procession moved.

4th. The Lodges, according to seniority, juniors preceding, with their different insignia.

5th. A complete band of instrumental music.

6th. The Grand Stewards, properly clothed, with white rods.

7th. The Noblemen and Gentlemen attending the Grand Master.

8th. A large drawing of the East Front of the New College, carried by two operative masons.

9th.

9th. The grand jewels, borne by Past Masters of lodges.

10th. Officers of the Grand Lodge, properly clothed.

11th. Past Grand Masters.

12th. Lord NAPIER, present Grand Master, supported on the right hand by sir William Forbes bart. Past Grand Master; and on the left, by the duke of Buccleugh.

A detachment of the 35th regiment from the castle, together with the city guard, lined the streets.

At one o'clock, the Grand Master reached the scite of the College, when the foundation stone was laid with the usual ceremonies *. After which the Grand Master addressed himself to the Lord Provost and Magistrates as follows:

“ My Lord PROVOST, and MAGISTRATES,
of the City of Edinburgh,

“ In compliance with your request, I have now had the honour, in the capacity of Grand Master Mason of Scotland, to lend my aid towards laying that stone, on which it is your intention to erect a new College. I must ever consider it as one of the fortunate events in my life, that the Craft of Free and Accepted Masons

* The particulars of this part of the ceremony were exactly similar to that observed at laying the foundation stone of the South Bridge, see p. 328.

should

should be called forth, to assist at an undertaking so laudable, and so glorious, during the time that, from their affection, I have the honour of sitting in the chair of the Grand Lodge.

“The attention to the improvement of this city, manifested by the Magistrates, your predecessors in office, has, for many years, excited the admiration of their fellow-citizens. The particular exertions of your Lordship and your Colleagues have merited, and it gives me infinite satisfaction to say, have obtained, the universal approbation of all ranks of men.

“The business of this day, equally to be remembered in the annals of this city and of masonry, will transmit your name with lustre to posterity. Thousands yet unborn, learning to admire your virtues, will thereby be stimulated to follow the great example you have set them, of steady patriotism, love of your country, and anxious desire to advance the welfare, and increase the fame, of the city of Edinburgh.

“In the name of the Craft of Free and Accepted Masons, and in my own, I sincerely implore the protection of the Supreme Architect of the Universe on your lordship and your brethren in the magistracy! May you long continue here the ornaments of civil society; and may you hereafter be received into those mansions, those lodges, prepared in heaven for the blessed!”

To this address the Lord Provost, in name of the Magistrates and Town Council of the City of Edinburgh, made a suitable reply.

The Grand Master next addressed the Principal, as representing the University of Edinburgh, as follows :

“ REVEREND SIR,

“ Permit me to congratulate you, as Principal, and your brethren, as Professors, of the University of Edinburgh, on the work in which we have this day been engaged. — A work, worthy of your Patrons, who (ever considering the public good) will not permit the seat of learning, established in this ancient metropolis, to bear the appearance of decay, at a time when so much attention is bestowed on the elegance and convenience both of public and private edifices.

“ Permit me, likewise, to congratulate my country, on the probability of seeing the different chairs of the magnificent structure now to be erected, filled by men so distinguished for their piety, so eminent for their learning, and so celebrated for their abilities, as those to whom I now have the honour to address myself.

“ Any panegyric that I can pronounce, must fall so far short of what is due to you, Sir, and your honourable and learned brethren, that it would be presumption in me to attempt to express my sense of your deserts. Suffice it to say,
that

that the Grand Lodge of Scotland, and the lodges depending on it, are most happy, in having this opportunity of assisting at, and witnessing, the laying the foundation, whence it is their earnest wish a building may arise, which, in future ages, may be as renowned for the excellence of its teachers, and as much respected for the propriety of conduct in its students, as the University now is, over which you have the peculiar satisfaction of presiding.

“ May the Almighty Architect, the Sovereign Disposer of all events, grant, that the Principal and Professors of this College may continue to deliver their instructions, and the Students to receive their admonitions, in such a manner as may redound to the glory of God, the promoting of science, and the extension of all useful learning.”

To which the rev. Principal made the following reply:—

“ MY LORD,

“ From very humble beginnings, the University of Edinburgh has attained to such eminence, as entitles it to be ranked among the most celebrated seminaries of learning. Indebted to the bounty of several of our Sovereigns—distinguished particularly by the gracious Prince now seated on the British throne, whom, with gratitude, we reckon among the most munificent of our royal benefactors—and cherished by the continued

tinued attention and good offices of our honourable Patrons, this University can now boast of the number and variety of its institutions for the instruction of youth in all the branches of literature and science.

“ With what integrity and discernment persons have been chosen to preside in each of these departments, the character of my learned colleagues affords the most satisfying evidence. From confidence in their abilities, and assiduity in discharging the duties of their respective offices, the University of Edinburgh has become a seat of education, not only to youth in every part of the British dominions, but, to the honour of our country, students have been attracted to it from almost every nation in Europe, and every state in America.

“ One thing still was wanting. The apartments appropriated for the accommodation of Professors and Students were so extremely unsuitable to the flourishing state of the University, that it has long been the general wish to have buildings more decent and convenient erected. What your lordship has now done, gives a near prospect of having this wish accomplished; and we consider it as a most auspicious circumstance, that the foundation-stone of this new mansion of science is laid by your lordship, who, among your ancestors, reckon a man, whose original and universal genius places him high among the illustrious

trious persons who have contributed most eminently to enlarge the boundaries of human knowledge.

“ Permit me to add, what I regard as my own peculiar felicity, that by having remained in my present station much longer than any of my predecessors, I have lived to witness an event so beneficial to this University, the prosperity of which is near to my heart, and has ever been the object of my warmest wishes.

“ May Almighty God, without invocation of whom no action of importance should be begun, bless this undertaking, and enable us to carry it on with success! May he continue to protect our University, the object of whose institution is to instil into the minds of youth, principles of sound knowledge; to inspire them with the love of religion and virtue; and to prepare them for filling the various situations in society, with honour to themselves, and with benefit to their country!

“ All this we ask, in the name of Christ; and unto the Father, the Son, and the Holy Spirit, we ascribe the kingdom, power, and glory! *Amen.*”

After the Principal had finished his speech, the brethren again gave the honours, which concluded the ceremony.

Two crystal bottles, cast on purpose at the glass-house of Leith, were deposited in the foundation-

dation-stone. In one of these were put different coins of the present reign, each of which were previously enveloped in crystal, in such an ingenious manner that the legend on the coins could be distinctly read without breaking the crystal. In the other bottle were deposited seven rolls of vellum, containing a short account of the original foundation and present state of the University, together with several other papers; in particular, the different newspapers, containing advertisements relative to the college, &c. and a list of the names of the present Principal and Professors, also of the present Lord Provost and Magistrates, and Officers of the Grand Lodge of Scotland. The bottles being carefully sealed up, were covered with a plate of copper wrapt in block-tin; and, upon the under side of the copper, were engraven the arms of the city of Edinburgh, and of the University; likewise the arms of the right hon. lord Napier, Grand Master Mason of Scotland. Upon the upper side, a Latin inscription, of which the following is a copy:

ANNUENTE DEO OPT. MAX.
 REGNANTE GEORGIO III. PRINCIPE MUNIFICEN-
 TISSIMO:

ACADEMIÆ EDINBURGENSIS
 ÆDIBUS,
 INITIO QUIDEM HUMILLIMIS,
 ET JAM, POST DUO SEacula, PENE RUINOS
 NOVI HUIUS ÆDIFICII,
 UBI COMMODITATI SIMUL ET ELEGANTIÆ,
 Q² TANTO

ILLUSTRATIONS

TANTO DOCTRINARUM DOMICILIO DIGNÆ,
 CONSULERETUR,
 PRIMUM LAPIDEM POSUIT,
 PLAUDENTE INGENTI OMNIUM ORDINUM FRE-
 QUENTIA,
 VIR NOBILISSIMUS FRANCISCUS DOMINUS NAPIER,
 REIPUB. ARCHITECTONICÆ APUD SCOTOS
 CURIO
 MAXIMUS.

XVI KAL. DECEMB.

ANNO SALUTIS HUMANÆ MDCCLXXXIX.
 ÆRÆ ARCHITECTONICÆ MDCCCLXXXIX.

CONSULE THOMA ELDER,
 ACADEMIÆ PRÆFECTO GULIELMO ROBERTSON,
 ARCHITECTO ROBERTO ADAM.

Q. F. F. Q. S.

T R A N S L A T I O N.

By the blessing of Almighty God,
 In the reign of the most munificent Prince GEORGE III.
 The buildings of the University of Edinburgh,
 Being originally very mean,
 And now, after two centuries, almost a ruin,
 The Right Hon. FRANCIS Lord NAPIER,
 Grand Master of the Fraternity of Free Masons in Scotland,
 Amidst the acclamations
 Of a prodigious concourse of all ranks of people,
 Laid the foundation-stone
 Of this new fabric,
 In which an union of elegance with convenience,
 Suitable to the dignity of such a celebrated seat of learning,
 Has been studied:
 On the 16th day of November,
 In the year of our Lord 1789:
 And of the æra of Masonry 5789.
 THOMAS ELDER being the Lord Provost of the City;
 WILLIAM ROBERTSON, the Principal of the University;
 And ROBERT ADAM, the Architect.
 May the undertaking prosper, and be crowned with success.

An

An anthem having been sung, the brethren returned, the whole procession being reversed; and when the junior lodge arrived at the door of the Parliament-house, it fell back to the right and left, within the line of soldiers; when the Principal, Professors, and Students; the Lord Provost, Magistrates, and Town Council; and the Grand Lodge; passed through, with their hats off.

The procession on this occasion was one of the most brilliant and numerous that ever was exhibited in the city of Edinburgh. The Provost and Magistrates had very properly invited many of the Nobility and Gentry from all parts of the country, to witness the solemnity of laying the foundation-stone of a college, the architecture of which, it is agreed by all who have seen the plan, will not only do honour to the city, but to the nation, and to Europe. But the number of persons invited was far exceeded by the immense multitude of all ranks, who, desirous of viewing so magnificent a spectacle, filled the streets, windows, and even roofs of the houses, all the way from the Parliament-close, down the High-street and Bridge-street, near the south end of which the foundation-stone was laid. Above 20,000 were supposed to be witnesses of this ceremony. It is, however, worthy of notice, that, notwithstanding so immense a crowd, the greatest order and decency were observed; nor did the smallest accident happen.

On the 7th of January 1795, the brethren in Scotland had another opportunity of exemplifying their skill in the practical rules of the Art, at opening the new bridge for carriages at Montrose. This undertaking had been long deemed impracticable, on account of the extent being near half a mile across a rapid influx and reflux of the sea. The important work, however, was happily accomplished under the superintendence of the fraternity, and the great post road from the south to the north of Scotland is now united. A public procession was formed on this occasion, when the Grand Master, amidst an immense concourse of people, critically examined the work, and declared it well built and ably executed.

Having described the principal works in which the brethren in Scotland have been employed, we shall now resume the history of masonry in England, and trace the occurrences that have taken place there, under the auspices of the duke of Cumberland, and his successor the prince of Wales.

On the 4th of January 1787, was opened in London, the grand chapter of Harodim. Though this order is of ancient date, and had been patronised in different parts of Europe, previous to this period there appears not on record the regular establishment of such an association in England. For some years it was faintly encouraged,

rated, but since its merit has been further investigated, it has received the patronage of the most exalted masonic characters; and, under the patronage of lord Macdonald, meets regularly at Free-Masons tavern on the 3d Monday of January, February, March, April, October, November, and December; at which meetings any member of a regular lodge may be admitted by ticket as a visitor, to hear the lectures of masonry judiciously illustrated.

The mysteries of this order are peculiar to the institution itself, while the lectures of the Chapter include every branch of the masonic system, and represent the art of masonry in a finished and complete form.

Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod, to a certain number of skilful companions in each class, who are denominated SECTIONISTS; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among certain private companions of the Chapter, who are denominated CLAUSE-HOLDERS. Such companions as by assiduity become possessed of all the sections in the lecture, are called LECTURERS; and out of these the General Director is always chosen.

Every Clauseholder, on his appointment, is presented with a ticket, signed by the Chief Harod, specifying the clause allotted to him. This ticket entitles him to enjoy the rank and privileges of a Clause-holder in the Chapter; and no Clause-holder can transfer his ticket to another Companion, unless the consent of the Council has been obtained for that purpose, and the General Director shall have approved the Companion to whom it is to be transferred, as qualified to hold it. In case of the death, sickness, or non-residence in London, of any Lecturer, Sectionist, or Clause-holder, another Companion is immediately appointed to fill up the vacancy, that the lectures may be always complete; and once in every month, during the session, a public lecture is delivered, in a masterly manner, in open Chapter.

The Grand Chapter is governed by a Grand Patron, two Vice Patrons, a Chief Ruler, and two Assistants, with a Council of twelve respectable Companions, chosen annually at the Chapter nearest to the festival of St. John the Evangelist.

On the 25th of March 1788, another event worthy of notice in the annals of masonry, took place, by the institution of the Royal Cumberland Free-mason school, for maintaining, clothing, and educating female orphans,
the

the children of indigent brethren. To the benevolent exertions of chevalier Bartholomew Ruspini, the fraternity were first indebted for this establishment. Under the patronage of her royal highness the duchess of Cumberland, the school was originally formed; and to her fostering hand is owing its present flourishing state, by her recommendation of it to the Royal Family, as well as to many of the nobility and gentry of both sexes. On the 1st January 1789, fifteen children were taken into a house provided for the purpose at Somers Town, St. Pancras; but since that time, by the liberal encouragement which the Charity has received from the fraternity in India as well as in England, the Governors have been enabled to augment the number of children at different periods to thirty-four.

The object of this Charity is to train up children in the knowledge of virtue and religion; in an early detestation of vice, and its unhappy consequences; in industry, as necessary to their condition; and to impress strongly on their minds, a due sense of subordination, true humility, and obedience to their superiors.

In 1793, the Governors, anxious still farther to extend the benefits of this Institution, hired on lease a piece of ground in St. George's Fields belonging to the City of London, on which they have erected a commodious and spacious school-house at the expence of upwards

wards of 2500 l. into which the children are now removed. This building is sufficiently extensive to accommodate an hundred children; and from the exertions of the fraternity at home and abroad, there is every reason to hope that the Governors will soon have it in their power to provide for that number.

The following are some of the general regulations for the management of this school:

Every child who is admitted into the school must be the daughter of a mason who has been initiated into the Society three years, and registered in the books of the Grand Lodge; and such child, at the time of application, must be between the age of five and nine years; not weak, sickly, or afflicted with any disorder or infirmity; must have had the small pox, and be free from any defect in her eyes or limbs. There is no restriction as to her parochial settlement, whether it be in town or country.

Children continue in the school till they attain the age of fifteen years, during which time they are carefully instructed in every domestic employment; and when they quit the school, are placed out as apprentices, either to trades, or as domestic servants, as may be found most suitable to their respective capacities.

A Quarterly General Court of the Governors is held on the second Thursday in January, April, July, and October, to receive the reports of
of

of the General Committee, order all payments, admit and discharge children, and transact all general business relative to the Charity.

A General Committee, consisting of perpetual and life Governors, and thirty annual Governors, meet on the last Friday in every month, to receive the reports of the Sub-committees, and give such directions as they shall judge proper, subject to the confirmation or rejection of the succeeding Quarterly Court.

A House Committee, consisting of twelve members of the General Committee, meet on the Friday preceding each meeting of that Committee, (or oftener, if any matter require their attendance,) to whom the internal management is specially delegated; for which purpose they visit the school in weekly rotation, examine the provision and stores sent in for the use of the Charity, and see that the several regulations are strictly complied with, and report their proceedings to the General Committee.

A Committee of Auditors, consisting of twelve members of the General Committee, meet previous to every Quarterly Court, to examine the vouchers and accounts of the Treasurer and Collector, see that the same are properly entered by the Secretary, and prevent any payments being made, which have not been previously examined and approved by the House and General Committees.

This Charity is under the immediate superintendence of her royal highness the duchess of Cumberland, the Patroness; their royal highnesses the prince of Wales, the duke of York, and the duke of Gloucester, the Patrons; Chevalier Bartholomew Ruspini, the Institutor; the right hon. lord Macdonald, James Hefeltine, James Galloway, William Birch, William Adlington, esqrs. the Trustees; and sir Peter Parker, bart. the Treasurer*.

To

* *Abstract of the general Principles upon which this Charity is conducted, and the Qualification and Privileges of a Governor.*

1. Every person subscribing one guinea annually, is deemed a Governor, or Governess, during the time such subscription is continued.

2. Every subscriber of ten guineas, or upwards, is deemed a Governor or Governess for life; and such Governor is a member of the General Committee.

3. The Master for the time being of any lodge subscribing one guinea annually, is deemed a Governor during that time.

4. The Master for the time being of any lodge subscribing ten guineas, is a member of the Committee for fifteen years; and on such lodge paying the further sum of ten guineas within the space of ten years, such Master for the time being is a Governor, and member of the Committee, so long as such lodge exists.

5. The Master for the time being of any lodge subscribing twenty guineas, is a perpetual Governor, so long as such lodge exists.

6. Any subscriber who has already made a benefaction of ten guineas, or the Master of any lodge who has contributed twenty guineas, and chuses to repeat such donation, is entitled to the privilege of a second vote on all questions relative to the Charity.

7. The

To the benevolent and indefatigable exertions also of William Forsteen, Anthony Ten Broeke, Adam Gordon, Henry Spicer, esqrs. and a few other respectable brethren, the Society are principally indebted for the complete establishment of this truly laudable Institution; and such have been the care and pains bestowed on the education of the children, that the sum arising from their work for the last year has exceeded 200 l.

On the 10th of February 1790, the Grand Lodge voted a subscription to this Charity, and particularly recommended it to the lodges as deserving encouragement; in consequence of which considerable sums have been raised for its support, and the annual contributions have of late years so increased, that an Institution, which reflects so

7. The executor of any person paying a legacy of one hundred pounds for the use of this Charity, is deemed a Governor for life; and in case a legacy of two hundred pounds, or upwards, be paid for the use of the Charity, then all the executors proving the will are deemed Governors for life.

8. Every Governor has a right to vote at all Quarterly and Special Courts; and every Nobleman, Member of Parliament, Lady, Master of a country lodge, and Governor not residing within the bills of mortality, have a right to vote by proxy, at all ballots and elections; but no person, being an annual Governor, can be permitted to vote at any election until the subscription for the current year (and arrears, if any) are paid to the Treasurer.

9. Any Governor supplying this Institution with any article, wherefrom any emolument may arise, shall not vote on any question relative thereto; nor can such Governor be a member of any Committee whatever during the time he serves the Charity.

much

much honour on the fraternity, promises fair to have a permanent establishment.

The duke of Cumberland continued in the office of Grand Master till his death in September 1790; and it may be truly said, that such a valuable acquisition was made to the Society during his highness's administration, as is almost unparalleled in the annals of masonry.

On Thursday the 9th of March 1786, his royal highness prince William Henry, now duke of Clarence, was initiated into masonry at the lodge No. 86, held at the Prince George inn at Plymouth.

On Thursday the 6th of February 1787, his royal highness the Prince of Wales was made a mason, at an occasional lodge convened for the purpose at the Star and Garter, Pall-Mall, over which the duke of Cumberland presided in person.

On Friday the 21st of November following, his royal highness the Duke of York was initiated into masonry, at a special lodge convened for the purpose at the same place, over which the Grand Master presided in person. His highness was introduced by his royal brother the Prince of Wales, who was present on the occasion, and assisted at the ceremony.

On the 10th of February 1790, regular notice was given in Grand Lodge, that his royal highness Prince Edward, while on his travels, had

had been regularly initiated into masonry in the Union Lodge at Geneva.

The Grand Lodge, highly sensible of the great honour conferred on the Society by the initiation of so many royal personages, unanimously resolved, that each of them should be presented with an apron, lined with blue silk, the clothing of a Grand Officer, and that they should be placed, in all public meetings of the Society, on the right hand of the Grand Master, and rank in processions as Past Grand Masters.

On the 2d of May 1790, the grand feast was honoured with the presence of the duke of Cumberland, the Grand Master in the chair; attended by his royal nephews, the Prince of Wales, and the Dukes of York and Clarence, with above five hundred other brethren. This Grand Assembly confirmed the re-instatement of the members of the lodge of Antiquity in all their masonic privileges, after an unfortunate separation of ten years; and among those who were re-instated, the Author of this treatise had the honour to be included.

On the 24th of November 1790, his royal highness the Prince of Wales was elected to the high and important office of Grand Master of Masons, and was pleased to appoint lord Rawdon (now earl Moira) Acting Grand Master, who had previously filled that office under his late royal uncle, on the resignation of the earl of

of Effingham, who had gone abroad, having accepted the governorship of Jamaica.

On the 9th of February 1791, the Grand Lodge resolved, on the motion of lord Petre, that, in testimony of the high sense the fraternity entertained of the honour done to the Society by his royal highness the Prince of Wales's acceptance of the office of Grand Master, three elegant chairs and candlesticks should be provided for the use of the Grand Lodge; and at the grand feast in May following, these elegant chairs and candlesticks were presented to public view; but unfortunately the Grand Master's indisposition at that time prevented him from honoring the Society with his presence. Lord Rawdon, however, officiated as proxy for his royal highness, who was re-elected with the most joyful acclamations.

S E C T. XII.

History of Masonry from the Installation of the Prince of WALES as Grand Master, to the Grand Feast in 1795 inclusive.

AT the Grand Feast held at Freemasons Hall on the 2d of May 1792, his royal highness the Prince of Wales was installed Grand Master, to the inexpressible joy of the fraternity, in the presence of his royal brother the duke of York, the right hon. lord Rawdon, now earl Moira,

Moir, and above 500 other respectable brethren. The repeated applauses bestowed by the company upon the royal brothers were highly grateful to their feelings, while the affability and heartfelt satisfaction of the Grand Master at the head of his brethren were particularly noticed. His highness performed the duties of his office in a style superior to most of his predecessors. His observations were clear, acute, and distinct; his expression was fluent, manly, and pertinent; and his eulogium on his deceased uncle, the last Grand Master, pathetic, graceful, and elegant. The compliment he conferred on earl Moir as Acting Grand Master, was truly masonic; and to all his Officers, on their appointments, he paid a proper tribute to their respective merits. In short, during the whole ceremony, his demeanour was courteous, pleasing, and dignified.

An æra so important in the annals of masonry must be recorded with peculiar satisfaction. Under the auspices of so illustrious a patron, as the heir apparent to the Crown of Great Britain, the Society must necessarily extend its influence, and the fraternity derive great encouragement in their zealous endeavours to promote the principles of the institution. Testimonies of loyalty and attachment to the family on the throne, and to the happy constitution of the country, were therefore transmitted to his highness from the brethren in every quarter. The
lodges

lodges in town and country vied with each other in their expressions of duty and affection to the Grand Master, and in various addressees testified submission and obedience to the laws, and an ardent wish to support that well-regulated form of government, from which they and their ancestors had derived the invaluable blessings of liberty, so truly essential to the happiness of his majesty's subjects in general, and to the propagation of those principles which distinguish the Craft of masons in particular — universal charity, brotherly love, and peace.

On the 21st of June, the brethren in the county of Lincoln transmitted their grateful acknowledgments to his highness in a column of heart of oak, which was presented by the rev. William Peters, their Provincial Grand Master. Stimulated by the same motive, several other lodges copied the example; and on the 7th of January 1793, the Freemasons of Cornwall unanimously voted an address to his highness, which was presented by sir John St. Aubyn, their Provincial Grand Master, and most graciously received. One spirit seemed to animate the whole fraternity, who joyfully hailed the rising splendor and prosperity of the Craft.

The unhappy dissensions which had brought about the revolution in France, having spread their contagion among some of the inhabitants
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of this island, it became necessary to counteract the measures of a few mistaken individuals, who were endeavouring to sow the seeds of anarchy, and to poison the minds of the people, against his majesty's government, and the excellent constitution under which they enjoyed the invaluable blessings of liberty and property. This induced most of the corporate bodies in the kingdom, and all the true friends to the constitution, to stem the torrent of opposition, and promote in their different departments a just sense of the advantages enjoyed under the present government. Hence addresses to the throne were daily presented, with assurances of a determination to support the measures of administration; and among the rest, it was deemed proper that the Society of Masons, by adding their mite to the number, should shew that attachment to the King and Constitution which the laws of the Order enjoined. Accordingly, on the 8th of February 1793, the Grand Lodge unanimously resolved, that the following Address should be presented to his Majesty by his Royal Highness; who, in compliance with the request of his brethren, condescended to present it in person to his Royal Parent, by whom it was most graciously received.

To

TO the KING'S Most Excellent MAJESTY,
*The humble Address of the Grand Lodge of the Ancient Fraternity
 of Free and Accepted Masons under the Constitution of England.*

MOST GRACIOUS SOVEREIGN,

AT a time when nearly the whole mass of the people anxiously press forward, and offer with one heart, and one voice, the most animated testimonies of their attachment to your Majesty's Person and Government, and of their unabated zeal, at this period of innovation and anarchy in other countries, for the unequalled Constitution of their own, permit a body of men, Sire, which, though not known to the laws, has been ever obedient to them:—Men who do not yield to any description of your Majesty's subjects, in the love of their Country, in true allegiance to their Sovereign; or in any other of the duties of a good Citizen, to approach you with this public declaration of their political principles. The Times, they think, demand it of them; and they wish not to be among the last, in such times, to throw *their* weight, whatever that may be, into the scale of Order, Subordination, and good Government.

It is written, Sire, in the Institute of our Order, that we shall not, at our meetings, go into *religious* or *political* discussion; because, composed (as our fraternity is) of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions, sharpening the mind of man against his brother, might offend and disunite. A crisis, however, so unlooked for as the present, justifies to our judgment a relaxation of that rule; and our first duty as Britons superseding all other considerations, we add, without farther pause, our voice to that of our fellow-subjects, in declaring one common and fervent attachment to a government by King, Lords, and Commons, as established by the glorious Revolution of 1688.

The excellence of all human institutions is comparative and fleeting: positive perfection, or unchanging aptitude to its object, we know, belongs not to the work of man: but, when we view the principles of government which have recently obtained in OTHER NATIONS, and then look upon OUR OWN, we exult in possessing, at this time, the wisest and best-poised system

system the world has ever known:—a system which affords EQUAL protection (the only EQUALITY we look for, or that indeed is practicable) and impartial justice to all.

It may be thought, perhaps, that, being what we are, a private society of men—connected by invisible ties—professing secrecy,—mysterious in our meetings,—stamped by no Act of Prerogative,—and acknowledged by no law: we assume a port and hold a language upon this occasion, to which we can urge no legal or admitted right. We are the *free citizens, Sire, of a free state*, and number many thousands of our body.—*The Heir Apparent of the empire is our Chief.*—*We fraternize for the purposes of social intercourse, of mutual assistance, of charity to the distressed, and good-will to all: and fidelity to a trust, reverence to the magistrate, and obedience to the laws, are sculptured in capitals upon the pediment of our Institution.* And let us add, that, pervading as we do, every class of the community, and every walk of life, and disseminating our principles wherever we strike root, this address may be considered as speaking, in epitome, the sentiments of a people.

Having thus attested our principles, we have only to implore the Supreme Architect of the Universe, *whose almighty hand hath laid in the deep the firm foundation of this country's greatness, and whose protecting shield hath covered her amidst the crush of nations*, that he will continue to shelter and sustain her. *May her sons be contented, and her daughters happy*; and may your Majesty—the immediate instrument of her present prosperity and power, to whom unbiassed posterity shall thus inscribe the column:

To GEORGE, the Friend of the People,
and Patron of the Arts, which brighten and embellish life,
With your amiable Queen, and your Royal Progeny,
Long, long, continue to be the blessing and the boast of a grateful,
happy, and united people!

Given, unanimously, in Grand Lodge, at Freemasons' Hall, this
6th day of February, 1793. (Signed)

(Counter-signed) RAWDON, A. G. M.
WILLIAM WHITE, G. S. PETER PARKER, D. G. M.

For the Grand Master's attention to the interests of the Society, in presenting the above loyal and affectionate Address, the Grand
Lodge

Lodge unanimously voted the following Address to his Highness :

To his Royal Highness the PRINCE of WALES, Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons.

MOST WORSHIPFUL AND ROYAL SIR,

ACCUSTOMED, as we have been, from the hour in which your name first adorned the roll of our Order, to the manly vigor of your mind, and the winning benignity of your manners, we did not look for any event which could raise you in our estimation, or draw you nearer to our affections. With *you* at our head, we have seen our reputation advanced in the opinion of our fellow-subjects, our system expand itself, and added honour and increasing prosperity lie in unclouded prospect before us. These things we ascribe to *you*, Sir, as to their proper source; and yet the silent homage of the heart has been hitherto the only return we have made you. Such, however, has been the generous alacrity with which your Royal Highness has offered to present to his Majesty the accompanying tribute of our fervent loyalty to him, and of our unshaken attachment to that Constitution, which (happily for these nations) at once confirms his possession and your inheritance, and all the rights of all the people; and such the sense we entertain of the proud distinction you have thus conferred upon our Body, that it were inconsistent with our honour, we think, as well as irksome to our feelings, to continue longer silent.

Accept then, Royal Sir, our warmest and most dutiful acknowledgments for your gracious condescension upon this (to us) most momentous occasion. May he, by whom kings govern and empires prosper, shower upon your royal parents, yourself, and the whole of your illustrious line, his choicest blessings! May you all long exist in the hearts of a brave and generous people; and Britain triumphant, her enemies be abased! May her acknowledged superiority, returning peace, and the grateful reverence of rescued nations, perpetuate the fame of her virtues, the influence of her example, and the weight and authority of her dominion!

(By the unanimous order of the Grand Lodge)

(C. S.)
WILLIAM WHITE, G. S.

(Signed)

RAWDON, A. G. M.
PETER PARKER, D. G. M.

While these proofs of the prosperity of the Society in England were universally spread throughout the kingdom, accounts were daily transmitted of the rapid progress of the Institution in different parts of the world. Many dignified and respectable characters had enrolled their names among the fraternity; and it is with some degree of satisfaction, that among them we have to record the name of the present king of Sweden, who was initiated into the Order at the Grand Lodge of Stockholm on the 22d of March 1793, under the auspices of Charles duke of Sudermania, regent of the kingdom, who presided as Grand Master on the occasion.

The brethren in America at this period also seem to have been no less zealous in expressing a dutiful attachment to their patrons and protectors; for the Grand Lodge of the Commonwealth of Massachusetts in North America having newly arranged their Constitutions, transmitted a copy of them to General Washington with the following Address:

Address of the Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts in North America, to their Brother
GEORGE WASHINGTON.

WHILST the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions; whilst some celebrate the Hero, so distinguished in liberating United America, and others the Patriot who presides over her councils; a band of brothers, having
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ing always joined the acclamations of their countrymen, now testify their respect for those milder virtues which have ever graced the man.

Taught by the precepts of our Society, that *all its members stand upon a LEVEL*, we venture to assume this station, and to approach you with that freedom which diminishes our diffidence, without lessening our respect. Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their Institution, this Grand Lodge has published "*A Book of Constitutions*," (and a copy for your acceptance accompanies this,) which, by discovering the principles that actuate, will speak the eulogy of the Society, though they fervently wish the conduct of its members may prove its higher commendation.

Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to *one*, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and extend throughout the world the most endearing cordialities; and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

May the Supreme Architect of the Universe protect and bless you, give you length of days and increase of felicity in this world, and then receive you to the harmonious and exalted Society in Heaven!

Boston,
Dec. 27, A. L. 5792.

JOHN CUTLER, G. M.
JOSIAH BARTLET, S. G. W.
MUNGO MACKAY, J. G. W.

To this Address General Washington returned the following Answer:

Answer to the GRAND LODGE of Free and Accepted Masons of Massachusetts.

FLATTERING as it may be to the human mind, and truly honourable as it is, to receive from our fellow-citizens testimonies of approbation for exertions to promote the public welfare; it is not less pleasing to know, that the milder virtues of the heart are highly respected by a Society whose liberal principles are founded in *the immutable laws of truth and justice.*

To

To enlarge the sphere of social happiness is worthy *the benevolent design* of a Masonic Institution; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that *the grand object of Masonry is to promote the happiness of the human race.*

While I beg your acceptance of my thanks for "*the Book of Constitutions*" which you have sent me, and for the honour you have done me in the Dedication, permit me to assure you, that I feel all those emotions of gratitude which your affectionate Address and cordial wishes are calculated to inspire; and I sincerely pray that the Great Architect of the Universe may bless you here, and receive you hereafter in his immortal temple.

GEO. WASHINGTON.

The extended progress of the Society in England under the royal auspices, far exceeds that of any former period; and as the fraternity have increased in numbers, it is but justice to add that the principles of the Institution seem equally to predominate. The lodges in general are well regulated, and the masonic Lectures more clearly understood.

On Monday the 25th November 1793, the Prince of Wales laid the first stone of the New Chapel at Brighthelmstone. His highness was accompanied from the pavilion to the appropriated place by the Rev. Mr. Hudson the vicar, Mr. Saunders, &c. On coming to the ground, Mr. Saunders addressed his royal highness as follows: That, as constructor of the building, the high honour was allotted to him of pointing

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out

out to the Prince the situation where the stone was intended to be placed, and he respectfully requested that, as Grand Master of the Masons, he would be pleased to signify if it met his approbation. On receiving an assurance that it did, the stone, with the following inscription, was laid:

“ This stone was laid by his royal highness
“ GEORGE PRINCE of WALES, November 25,
“ 1793.”

On Mr. Saunders covering it with a plate of metal, he desired leave to say, That however late the period might be before it was again exposed to the face of day, and he sincerely wished that it might be a very distant one, he hoped that the descendants of his royal highness's august family would be found, as now, happily governing a happy people.

Mr. Hudson then respectfully addressed the Prince, and desired permission to return his most sincere and grateful thanks to his highness for the honour that day done, not only to him in particular as proprietor, but to the town at large; and he hoped that God would give his blessing to the undertaking thus begun, and long preserve his highness, their majesties, and every branch of the royal family, to superintend our invaluable, unequalled, and long envied Constitution in church and state.

The

The day proved fine, and the acclamations of the surrounding crowd shewed how much they were gratified with such an instance of goodness in the Prince, who, at the same time, was both a resident in, and protector of, their town and liberties.

The Prince ordered a handsome distribution to the workmen, &c.

The promenade gardens were laid open, and the company entertained with refreshments.

A party of gentlemen dined at the Castle, and some lines were composed and sung on the occasion.

Among the other masonic occurrences of the year 1793, it may be proper to mention the publication of a new periodical Miscellany, entitled *The Freemasons' Magazine; or, General and Complete Library*: the first number of which appeared in June 1793, and a number has continued to be published monthly since that time. Independent of its being a general repository for every thing curious and important in masonry, it contains a choice selection of miscellaneous and literary articles, well calculated for the purpose of general instruction and improvement. This Magazine has been honoured with the sanction of the Grand Lodge, and while it is so ably conducted, will certainly merit the approbation of the public.

On the 4th of June 1793, the Shakespeare Lodge at Stratford on Avon was opened and dedicated in solemn form, in the presence of a numerous assembly of brethren from different lodges. The ceremony was conducted with the greatest order and regularity, under the direction of Mr. James Timmins, D. P. G. M. for the county of Warwick.

On the 31st of July 1794, the Lodge of Apollo at Alcester was constituted in due form in the presence of 121 brethren. At ten in the morning, a procession was made to the church, where a sermon was preached before the Lodge by the rev. brother Green. After which the brethren returned to the Hall, when the ceremonies of consecration and dedication took place, according to ancient usage.

On the 28th of July 1794, the Royal Brunswick Lodge at Sheffield was also constituted in due form. The brethren made a very elegant procession to St. James's church, where an excellent sermon was preached by the rev. brother Chadwick; after which the procession was resumed to the Lodge, when the ceremony of dedication took place. Several anthems and psalms suited to the occasion were sung, and the whole was concluded with a liberal subscription to the poor girls Charity School.

His

His royal highness the Grand Master's marriage with Princess Caroline of Brunswick took place on the 8th of April 1795, when the Grand Lodge on the 15th of April following unanimously voted the following Address to his royal highness on the occasion:

To his Royal Highness the PRINCE of WALES, Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons under the Constitution of England.

Most Worshipful and Royal Grand Master,

UPON an event so important to your own happiness, and to the interests of the British empire, as the late nuptials of your royal highness, we feel ourselves peculiarly bound to testify our joy, and to offer our humble congratulations.

To affect a degree of gratification superior to that professed by others, when all his majesty's subjects exhibit such heartfelt satisfaction at the union which you have formed, would, perhaps, be in us an undue pretension; we cannot, however, but be proudly conscious, Sir, that we possess a title beyond what any other class of men can advance, to approach you upon an occasion like the present with a tender of our particular duty. When your royal highness deigned so far to honour the Craft as to accept the trust of presiding over us, the condescension not only authorised but demanded from all and each of us a peculiar sensibility to whatever might concern your welfare; and the ties of brotherhood, with which you invested yourself in becoming one of our number, entitle us to express, without fear of incurring any charge of presumption, the satisfaction we feel in contemplating such an accession to the prospects of the nation, and to those of your own felicity. That the interests of your royal highness and those of the British people may ever continue as strictly united as we feel them in this most auspicious occurrence, is the warmest wish, and, at the same time, the confident trust, of those who hold it the highest honour to have your name enrolled in the records of their Institution.

To the obligations, which the brethren already owe to you, Sir, it will be a material addition, if you will render acceptable to your royal Consort, the humble homage of our veneration, and of our prayers for every possible blessing upon your union.

By the unanimous Order of the Grand Lodge,

(L. S.)

(Signed,)

(Counter-signed)

MOIRA, A. G. M.

WILLIAM WHITE, G. S.

The Right Hon^{ble} the EARL of MOIRA having, at the request of the Grand Lodge, presented the Address to the PRINCE of WALES, his Royal Highness was graciously pleased to return the following Answer:

THE Grand Master has received with great satisfaction the Address of the Craft; which he regards as not indicating solely their sentiments towards him, but as also repeating those declarations of devotion to their Sovereign and attachment to the House of Brunswick, heretofore so becomingly expressed by them.

He has had peculiar pleasure in explaining to the Princess of Wales their loyal congratulations; and he desires to convey to the brethren the sincere thanks of the Princess for their generous wishes.

At the grand feast at Freemasons' Hall on the 13th of May 1795, his royal highness being in the chair, was accompanied by the duke of Clarence and prince William of Gloucester, who had been initiated at an occasional lodge convened for the purpose on the preceding evening. Five hundred brethren were present on this occasion. Happiness was visible in every countenance, while the benevolent principles of masonry cheered the heart. His royal highness thanked the brethren for the repeated

peated instances of their attachment, and for the affectionate reception which he had met with; and after expressing his warmest attachment to the Society, concluded with a handsome compliment to the Acting Grand Master, earl Moira, whom he stiled “the man of his heart, and the friend he admired;” sincerely hoping that he might long live to superintend the government of the Craft, and extend the noble principles of the Art.

Having thus traced the progress of Masonry from its early dawn in England to a recent period, I shall conclude with a sincere wish, that an abler hand may prosecute this work; that, the nature of the institution being more clearly understood, all narrow prejudices may cease to operate; and that, the universality of the system being firmly established, the Society at large may be regulated according to its *original* principles.



A
C O L L E C T I O N
O F
O D E S, A N T H E M S, A N D S O N G S.

O D E I.

HAIL to the CRAFT! at whose serene command
The gentle ARTS in glad obedience stand:
Hail, sacred MASONRY! of source divine,
Unerring sov'reign of th' unerring line:
Whose plumb of truth, with never failing sway,
Makes the join'd parts of symmetry obey:
Whose magic stroke bids fell confusion cease,
And to the finish'd ORDERS gives a place:
Who rears vast structures from the womb of earth,
And gives imperial cities glorious birth.

To works of Art HER merit not confin'd,
SHE regulates the morals, squares the mind;
Corrects with care the fallies of the soul,
And points the tide of passions where to roll:
On Virtue's tablet marks HER moral rule,
And forms HER Lodge an universal school;
Where Nature's mystic laws unfolded stand,
And Sense and Science join'd, go hand in hand.

O may HER social rules instructive spread,
Till Truth erect HER long neglected head!
Till through deceitful night SHE dart her ray,
And beam full glorious in the blaze of day!
Till men by virtuous maxims learn to move,
Till all the peopled world HER laws approve,
And Adam's race are bound in brothers' love. }

O D E II.

[Written by a Member of the ALFRED LODGE at OXFORD, set to Music by Dr. FISHER, and performed at the Dedication of FREE-MASONS HALL.]

STROPHE.

A I R.

WHAT solemn sounds on holy Sinai rung,
When heavenly lyres by angel fingers strung,
Accorded to th' immortal lay,
That hymn'd Creation's natal day!

RECITATIVE, accompanied.

'Twas then the shouting sons of morn
Bless'd the great omnific word;
Abash'd hoarse jarring atoms heard,
Forgot their pealing strife,
And softly crouded into life,
When Order, Law, and Harmony were born.

CHORUS.

The mighty Master's pencil warm,
Trac'd out the shadowy form,
And bid each fair proportion grace
Smiling Nature's modest face.

A I R.

Heaven's rarest gifts were seen to join
To deck a finish'd form divine,
And fill the sovereign Artist's plan;
Th' Almighty's image stamp'd the glowing frame,
And seal'd him with the noblest name,
Archetype of beauty, Man.

ANTISTROPHE.

SEMI-CHORUS AND CHORUS.

Ye spirits pure, that rous'd the tuneful throng,
 And loos'd to rapture each triumphant tongue,
 Again with quick instinctive fire,
 Each harmonious lip inspire:
 Again bid every vocal throat
 Dissolve in tender votive strain,

AIR.

Now while yonder white-rob'd train
 Before the mystic shrine,
 In lowly adoration join, [ing note.
 Now sweep the living lyre, and swell the melt-

RECITATIVE.

Yet ere the holy rites begin,
 The conscious shrine within
 Bid your magic song impart,

AIR.

How within the wasted heart,
 Shook by passion's ruthless power,
 Virtue trimm'd her faded flower,
 To opening buds of fairest fruit:
 How from majestic Nature's glowing face,
 She caught each animating grace,
 And planted there th' immortal root.

EPODE.

RECITATIVE, accompanied.

Daughter of gods, fair Virtue, if to thee
 And thy bright sister, Universal Love,
 Soul of all good, e'er flow'd the soothing harmony
 Of pious gratulation;—from above,
 To us, thy duteous votaries, impart
 Presence divine.—

A I R.

—The sons of antique Art,
 In high mysterious jubilee,
 With Pæan loud, and solemn rite,
 Thy holy step invite,
 And court thy listening ear,
 To drink the cadence clear
 That swells the choral symphony.

C H O R U S.

To thee, by foot profane untrod,
 Their votive hands have rear'd the high abode.

R E C I T A T I V E.

Here shall your impulse kind,
 Inspire the tranced mind:

A I R.

And lips of Truth shall sweetly tell
 What heavenly deeds besit,
 The soul by Wisdom's lesson smit;
 What praise he claims, who nobly spurns
 Gay vanities of life, and tinsel joys,
 For which unpurged fancy burns.

C H O R U S.

What pain he shuns, who dares be wise;
 What glory wins, who dares excel!

O D E III.

[Performed at the GRAND CHAPTER of HARODIM.
Written by Brother NOORTHOUCK. Set to Music
by Brother WEBBE.]

O P E N I N G.

ORDER is Heaven's first law : through bound-
less space

Unnumber'd orbs roll round their destin'd race ;
On earth, as strict arrangements still appear,
Suiting the varying seasons of the year :
Beneficence divine presents to view
Its plenteous gifts to man, in order true ;
But chief a mind, these blessings to improve,
By arts, by science, by fraternal love.

D I V I S I O N.

When men exalt their views to Heaven's high will,
With steady aim their duty to fulfil,
The mind expands, its strength appears,
Growing with their growing years,
Mounting the apex of masonic skill.
Be this the earnest purpose of our lives,
Success must crown the man who nobly strives !

C O N C L U S I O N.

Loud let us raise our swelling strains,
And Harodim proclaim,
Of excellence the name ;
Good will to all, love to each other,
The due of every skilful brother,
Who worthily our ancient lore maintains.
Indulgence in pleasure,
By prudence we measure ;
And, cheerfully parting, exchange an adieu ;
Till we meet with fresh vigour, our tasks to renew !

O D E IV.

[Performed at COACH-MAKERS'-HALL. Written by
Mr. BROWN. Set to Music by Mr. REMY.]

R E C I T A T I V E.

WHEN first the golden morn aloft,
With maiden breezes whisp'ring soft,
Sprung from the east with rosy wing,
To kiss the heav'nly first-born spring;
Jehovah then, from hallow'd earth,
Gave Masonry immortal birth;
'Twas then the new creation rung,
And thus the Host of Heaven sung:

A I R.

Hail, hail, O hail, thou source of love,
Great Artist of this goodly frame!
The earth and sea, the sky above,
Thou form'st to thy immortal frame!

S E M I - C H O R U S.

To thee our fire,
The cherub choir
The air move with seraphic sound,
Ye breezes sweet,
The cadence meet,
And waft it o'er the hallow'd ground.

A I R.

Ten thousand orbial beauties bright,
Which long confus'd in chaos lay,
Thou brought'st them forth to give delight,
And make the face of Heaven gay.

S E M I - C H O R U S.

To thee our fire, &c.

R E C I -

RECITATIVE.

'Twas thus the Heavens in concert rung,
 While Nature kind from chaos sprung,
 Brought forth her tender infant green,
 And flowery sweets, to deck the scene:
 To finish then the Artist's plan,
 Of purest mould he form'd the Man;
 Then gave him an immortal soul,
 And bid him live, and rule the whole;
 While angels, from their golden shrine
 Sung with angelic strains divine:

A I R.

Happy, happy mortals rise,
 Taste with us immortal joys,
 Blooming on yon sacred tree,
 Planted by the Deity,
 The hallow'd fruit is MASONRY.

Far beyond the pregnant sky,
 There the hopes of Masons lie,
 Masons happy choice above,
 Masons every blessing prove,
 Friendship, harmony, and love.

RECITATIVE.

Since perfect love and power divine
 First gave our science birth,
 So friendship shall our hearts entwine,
 And harmonize the earth;
 Behold the virgin hither flies,
 To crown us with her blissful joys.

A I R.

A I R.

Blooming as fair Eden's bower,
 Friendship, goddesses heavenly bright,
 Dropping in a balmy shower,
 Breathing concord and delight;
 Each Mason feels the sacred fire
 Glow with ardour in his heart;
 The flame inspires him with desire
 To relieve each other's smart.

FULL CHORUS.

From Heaven since such blessings flow,
 Let every Mason while below
 Our noble science here improve;
 'Twill raise his soul to realms above,
 And make his lodge—a lodge of love.

ODE V.

WAKE the lute and quiv'ring strings,
 Mystic truths Urania brings;
 Friendly visitant, to thee
 We owe the depths of MASONRY;
 Fairest of the virgin choir,
 Warbling to the golden lyre,
 Welcome; here thy ART prevail!
 Hail! divine Urania, hail!

Here in Friendship's sacred bower,
 The downy-wing'd and smiling hour,
 Mirth invites, and social Song,
 Nameless mysteries among:
 Crown the bowl, and fill the glass,
 To every virtue, every grace,

To

To the BROTHERHOOD resound
Health, and let it thrice go round.

We restore the times of old,
The blooming glorious age of gold;
As the new creation free,
Blest with gay Euphrosyne;
We with godlike Science talk,
And with fair Astræa walk;
Innocence adorns the day,
Brighter than the smiles of May.

Pour the rosy wine again,
Wake a louder, louder strain;
Rapid zephyrs, as ye fly,
Waft our voices to the sky;
While we celebrate the NINE,
And the wonders of the Trine,
While the ANGELS sing above,
As we below, of PEACE and LOVE.

ODE VI.

[By Brother DUNCKERLEY.]

ALMIGHTY Sire! our heavenly king,
Before whose sacred Name we bend,
Accept the praises which we sing,
And to our humble prayer attend!
All hail, great architect divine!
This universal frame is thine.

Thou who did'st Persia's king command,
A proclamation to extend,
That Israel's sons might quit his land,
Their holy temple to attend.

That

That sacred place where three in one,
 Compris'd thy comprehensive Name;
 And where the bright meridian sun
 Was soon thy glory to proclaim.

Thy *watchful eye*, a length of time,
 The wond'rous *circle* did attend:
 The glory and the power be thine,
 Which shall from age to age descend.

On thy omnipotence we rest,
 Secure of thy protection here;
 And hope hereafter to be blest,
 When we have left this world of care.

Grant us, great God, thy powerful aid
 To guide us through this vale of tears;
 For where thy goodness is display'd,
 Peace fooths the mind, and pleasure cheers.

Inspire us with thy grace divine,
 Thy sacred law our guide shall be:
 To every good our hearts incline,
 From every evil keep us free.
 All hail! &c.

ODE VII.

[By the SAME.]

HAIL, universal Lord!
 By heaven and earth ador'd:
 All hail! great God!
 Before thy Name we bend,
 To us thy grace extend,
 And to our prayer attend.
 All hail! great God!

O D E VIII.

[Set to Music by Dr. ARNOLD.]

ASSIST me, ye fair tuneful Nine,
 Euphrosyne, grant me thy aid,
 While the honours I sing of the Trine,
 Preside o'er my numbers, blithe maid;
 Cease Clamour and Faction, oh cease,
 Fly hence all ye cynical train;
 Disturb not, disturb not the lodge's sweet peace,
 Where silence and secrecy reign.

Religion untainted here dwells,
 Here the morals of Athens are taught;
 Great Hiram's tradition here tells
 How the world out of chaos was brought.
 With fervency, freedom, and zeal,
 Our master's commands we obey;
 No cowan, no cowan our secrets can steal,
 No babbler our myst'ries betray.

Here Wisdom her standard displays,
 Here nobly the Sciences shine;
 Here the temple's vast column we raise,
 And finish a work that's divine.
 Illum'd from the East with pure light,
 Here Arts do their blessings bestow;
 And, all perfect, all perfect, unfold to the sight,
 What none but a Mason can know.

If on earth any praise can be found,
 Any virtue unnam'd in my song;
 Any grace in the universe round,
 May these to a Mason belong!
 May each brother his passion subdue,
 Proclaim charity, concord, and love;
 And be hail'd, and be hail'd by the thrice happy
 few
 Who preside in the Grand Lodge above!

O D E IX.

URANIA, hail! to thee we sing,
 And all with pleasure own the lay;
 Which from thy sacred fountain spring,
 To clad the free-born sons of day;
 O still attend our meetings here,
 With peace serene, and joy sincere.

True joys unruffled, calm repose,
 In friendship's sacred band behold,
 The happy recompence of those
 Who laws and liberty uphold;
 Who scorn all base, unmanly views,
 From vice refrain, and virtue choose.

May each free-mason good and true,
 In Britain's isle be ever found;
 And in remotest regions too,
 May love and harmony abound;
 And all confess true Wisdom's power,
 Till Time and Masons are no more.

O D E X.

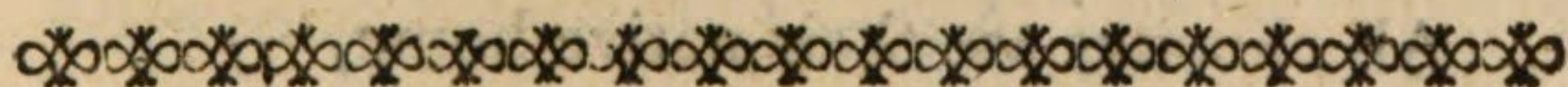
ARISE, gentle Muse, and thy wisdom impart
To each bosom that glows with the love of our Art;
For the bliss that from thy inspiration accrues,
Is what all should admire, and each mason pursues.

C H O R U S.

Hence Harmony springs, 'tis the cement of love,
Fair freedom on earth, and bright union above.

Tho' malice our joy should attempt to control,
Tho' discord around like an ocean should roll;
To the one we'll be deaf, to the other be blind,
For wisdom alone is the strength of the mind.

The bright charms of beauty for ever will shine,
Our Art to adorn with a lustre divine, [truth,
Till Time, circling round, shall unfold the great
Which thus has united the sage and the youth.



A N T H E M I.

GRANT us, kind Heaven! what we request,
In masonry let us be blest;
Direct us to that happy place
Where Friendship smiles in every face:

Where Freedom and sweet Innocence
Enlarge the mind and cheer the sense.

Where scepter'd Reason, from her throne,
Surveys the LODGE, and makes us one;
And Harmony's delightful sway
For ever sheds ambrosial day:

Where we blest Eden's pleasures taste,
While balmy joys are our repast.

No

No prying eye can view us here;
 No fool or knave disturb our cheer:
 Our well-form'd laws set mankind free,
 And give relief to misery:
 The poor, oppress'd with woe and grief,
 Gain from our bounteous hands relief.

Our LODGE the social Virtues' grace,
 And Wisdom's rules we fondly trace;
 Whole Nature open to our view,
 Points out the paths we should pursue.
 Let us subsist in lasting peace,
 And may our happiness increase!

A N T H E M II.

By Masons' Art th' aspiring dome
 On stately columns shall arise,
 All climates are their native home,
 Their godlike actions reach the skies.
 Heroes and kings revere their name,
 While poets sing their lasting fame.

Great, noble, gen'rous, good, and brave;
 All virtues they must justly claim;
 Their deeds shall live beyond the grave,
 And those unborn their praise proclaim.
 Time shall their glorious acts enrol,
 While love and friendship charm the soul.

A N T H E M III.

“ Let there be light ! ” — the Almighty spoke,
 Refulgent streams from chaos broke,
 To illumine the rising earth !
 Well pleas'd the Great Jehovah stood —
 The Power Supreme pronounc'd it good,
 And gave the planets birth !
 In choral numbers Masons join,
 To bless and praise this light divine.

Parent of light ! accept our praise !
 Who shedd'st on us — thy brightest rays,
 The light that fills his mind —
 By choice selected, lo ! we stand,
 By friendship join'd, a social band !
 That love — that aid mankind !
 In choral numbers, &c.

The widow's tear — the orphan's cry —
 All wants — our ready hands supply,
 As far as power is given !
 The naked clothe — the pris'ner free —
 These are thy works, sweet Charity !
 Reveal'd to us from Heaven !
 In choral numbers, &c.

A N T H E M IV.

To Heaven's high Architect all praise,
 All praise, all gratitude be given ;
 Who deign'd the human soul to raise,
 By mystic secrets sprung from Heaven.

C H O R U S.

Sound aloud the great JEHOVAH's praise ;
 To him the dome, the temple raise.

SONG I.

[Tune, Attic Fire.]

ARISE, and blow thy trumpet, Fame!
 Free-masonry aloud proclaim,
 To realms and worlds unknown:
 Tell them 'twas this, great David's son,
 The wise, the matchless Solomon,
 Pris'd far above his throne.

The solemn temple's cloud-capt towers,
 Th' aspiring domes are works of ours,
 By us those piles were rais'd:
 Then bid mankind with songs advance,
 And through th' ethereal vast expanse,
 Let masonry be prais'd!

We help the poor in time of need,
 The naked clothe, the hungry feed,
 'Tis our foundation stone:

We build upon the noblest plan,
 For friendship rivets man to man,
 And makes us all as one. } *Chorus 3 times.*

Still louder, Fame! thy trumpet blow;
 Let all the distant regions know
 Free-masonry is this:
 Almighty Wisdom gave it birth,
 And Heaven has fix'd it here on earth,
 A type of future bliss!

SONG II.

[Tune, He comes, &c.]

UNITE, unite, your voices raise;
 Loud, loudly sing Free-masons' praise:
 Spread far and wide their spotless fame,
 And glory in the sacred name.

Behold, behold, the upright band,
 In Virtue's paths go hand in hand;
 They shun each ill, they do no wrong,
 Strict honour does to them belong.

How just, how just are all their ways,
 Superior far to mortal praise!
 Their worth, description far exceeds,
 For matchless are Free-masons' deeds.

Go on, go on, ye just and true,
 Still, still the same bright paths pursue;
 Th' admiring world shall on ye gaze,
 And Friendship's altar ever blaze.

Begone, begone, fly discord hence!
 With party rage, and insolence!
 Sweet Peace shall bless this happy band,
 And Freedom smile throughout the land.

SONG III.

[Tune, Rule Britannia.]

WHEN earth's foundation first was laid,
 By the almighty Artist's hand,
 'Twas then our perfect, our perfect laws were made,
 Establish'd by his strict command.

CHORUS.

Hail, mysterious; hail, glorious Masonry!
 That makes us ever great and free.

In vain, mankind for shelter sought,
 In vain from place to place did roam,
 Until from heaven, from heaven he was taught
 To plan, to build, to fix his home.

Illustrious hence we date our Art,
 Which now in beauteous piles appear;
 And shall to endless, to endless time impart,
 How worthy and how great we are.

Nor we less fam'd for every tie
 By which the human thought is bound;
 Love, truth, and friendship, and friendship socially,
 Unite our hearts and hands around.

Our actions still by virtue blest,
 And to our precepts ever true;
 The world admiring, admiring shall request
 To learn, and our bright paths pursue.

SONG IV.

[*Tune, Rule Britannia.*]

ERE God the Universe began,
 In one rude chaos matter lay,
 And wild disorder over-ran,
 Nor knew of light one glimmering ray;
 While, in darkness, o'er the whole
 Confusion reign'd without control.

Then God arose, his thunders hurl'd,
 And bad the elements arise;
 In air he hung the pendent world,
 And o'er it spread the azure skies;
 Stars in circles caus'd to run,
 And in the centre fix'd the Sun.

Then

Then Man he call'd forth out of dust,
 And form'd him with a living soul;
 All things committed to his trust,
 And made him ruler of the whole;
 But, ungrateful unto Heaven,
 The rebel was from Eden driven.

From thence proceeded all our woes,
 Nor could mankind one comfort cheer;
 Until Free-masonry arose,
 And form'd another Eden here;
 'Tis only on masonic ground,
 Pleasure with innocence is found.

'Tis here the purest fountains flow,
 Here naught corrupt can enter in;
 Here trees of knowledge stately grow,
 Whose fruit we taste, exempt from sin;
 In friendship sweet we still abound,
 While guardian Angels hover round.

SONG V.

[Written by Brother NOORTHOUCK, and sung in
 the PROVINCIAL GRAND LODGE at Margate
 in Kent, June 12, 1786, by Brother ROBSON.]

[*Tune, Rule Britannia.*]

WHILE trifles lead the world astray,
 And vice seduces giddy youth;
 Rejoice, my brethren, in this auspicious day,
 That guides a steady few to truth:
 Raise, raise your voices, ye Kentish Masons all,
 'Tis SAWBRIDGE rules, obey his call.

Shall Masonry through Britain spread,
 And flourish every where but here?
 Forbid it, Virtue! while you our footsteps lead,
 Kent foremost shall in worth appear:
 Huzza, my brethren! to SAWBRIDGE raise the song,
 Our grateful strains to him belong.

When Harold's crown the Norman gain'd,
 In Kent a hardy race he found;
 Whose sons to cherish, their ancient fame unstain'd,
 Preserve it on masonic ground:
 True to your duty, your ancestors, and land,
 Let SAWBRIDGE lead a worthy band.

Away with politics and news,
 Away with controversies all;
 We're here united, above all party views,
 And gladly hail the social call:
 Fill, fill your glasses; let SAWBRIDGE be the toast,
 Long may we his protection boast!

SONG VI.

[By J. F. STANFIELD, Sunderland.]

[ANACREONTIC.]

NOT the fictions of Greece, or the dreams of old
 Rome,
 Shall with visions mislead, or with meteors confume,
 No Pegasus' wings my short soarings misguide;
 Nor raptures detain me on Helicon side. [day—
 All clouds now dissolve; from the east beams the
 Truth rises in glory, and wakens the lay.
 The eagle-ey'd Muse—sees the light—fills the grove
 With the song of Free-masons, of Friendship, and
 Love!

Inspir'd

Inspir'd with the theme, the Divinity flies,
 And thron'd on a rainbow—before her arise
Past, Present, and Future—with splendid array,
 In masonic succession, their treasures display :
 She views murder'd Merit by ruffian-hand fall,
 And the grave give its dead up, at fellowship's call !
 While the craft, by their badges, their innocence
 prove ;
 And the song of Free-masons is Friendship and
 Love !

From those ages remote, see the Muse speeds her
 To join in the glories the *Present* display. [way,
 In freedom and friendship, she sees the true band
 With their splendor and virtues illumine the land.
 Religion's pure beams break the vapours of night,
 And from darkness mysterious, the Word gives the
 light !

While the Lodge here below, as the choirs from
 above,
 Join the song of Free-masons in Friendship and
 Love !

That the *Future* might keep, what the *Present*
 bestows,

In rapture prophetic the goddess arose ;
 As she sung through the skies, angels echo'd the
 sound,

And the winds bore the notes to the regions around ;
 The kind proclamation our song shall retain,
 'Twas—' That Masonry long may its lustre main-
 tain :

' And till Time be no more, our fraternity prove,
 ' That the objects we aim at, are Friendship and
 Love !'

SONG VII.

[*Tune, Rural Felicity.*]

YE dull stupid Mortals, give o'er your conjectures,
 Since Free-masons' secrets ye ne'er can obtain;
 The Bible and compasses are our directors,
 And shall be as long as this world doth remain.
 Here friendship inviting, here freedom delighting,
 Our moments in innocent mirth we employ:

CHORUS.

Come, see, masons' felicity,
 Working and singing with hearts full of joy.

No other Society that you can mention,
 Which has been, is now, or hereafter shall be,
 However commendable be its intention,
 Can ever compare with divine masonry.
 No envy, no quarrels, can here blast our laurels,
 No passion our pleasure can ever annoy:
 Come, see, &c.

To aid one another we always are ready,
 Our rites and our secrets we carefully guard;
 The lodge to support, we like pillars are steady,
 No Babel confusion our work can retard.
 Ye mortals, come hither, assemble together,
 And taste of those pleasures which never can cloy.
 Come, see, &c.

We are to the Master for ever obedient,
 Whenever he calls, to the lodge we repair;
 Experience has taught us, that 'tis most expedient
 To live within compass, and act on the square.
 Let mutual agreement be Free-masons' cement,
 Until the whole universe Time shall destroy:
 Come, see, &c.

SONG VIII.

[*Tune*, When Phœbus the tops, &c.]

WHILE princes and heroes promiscuously fight,
 And for the world's empire exert all their might,
 We sit in our lodges from danger secure,
 No hardships we meet with, no pains we endure ;
 But each brother cheerfully joins in a song :

Our rites we renew,
 Our pleasures pursue ;
 Thus we waft time along.

To restless ambition we never give way,
 Our friends and our secrets we never betray :
 Henceforth, O ye Heroes, your ravages cease,
 And the laurels ye wear, to Free-masons release :
 Tho' ye won them by warfare, we claim them by
 peace.

They are ours, ours, ours, ours, ours ;
 Tho' ye won them by warfare, we claim them by
 peace.

SONG IX.

[*Tune*, Hearts of Oak.]

No sect in the world can with masons compare,
 So ancient, so noble the badge which they wear,
 That all other Orders, however esteem'd,
 Inferior to masonry justly are deem'd.

CHORUS.

We always are free,
 And for ever agree ;
 Supporting each other,
 Brother helps brother,
 No mortals on earth are so friendly as we.

When first attic fire mortals glory became,
 Tho' small was the spark, it soon grew to a flame;
 As Phœbus celestial transcendently bright,
 It spread o'er the world a fresh torrent of light.

We always, &c.

The greatest of monarchs, the wisest of men,
 Free-masonry honour'd again and again;
 And nobles have quitted all other delights,
 With joy to preside o'er our mystical rites.

We always, &c.

Tho' some may pretend we've no secrets to know,
 Such idle opinions their ignorance show;
 While others, with raptures, cry out, they're re-
 veal'd,
 In free-masons bosoms they still lie conceal'd.

We always, &c.

Coxcomical pedants may say what they can,
 Abuse us, ill use us, and laugh at our plan;
 We'll temper our mortar, enliven our souls,
 And join in a chorus o'er full flowing bowls.

We always, &c.

SONG X.

[Tune, Goddess of Ease.]

GENIUS of Masonry, descend,
 And with thee bring thy spotless train;
 Constant our sacred rites attend,
 While we adore thy peaceful reign;
 Bring with thee Virtue, brightest maid,
 Bring Love, bring Truth, and Friendship here;
 While social Mirth shall lend her aid,
 To smooth the wrinkled brow of Care.

Come,

Come, Charity, with goodness crown'd,
 Encircled in thy heavenly robe,
 Diffuse thy blessings all around,
 To every corner of the globe:
 See where she comes, with power to bless,
 With open hand, and tender heart,
 Which wounded feels at man's distress,
 And bleeds at every human smart.

Envy may every ill devise,
 And falsehood be thy deadliest foe,
 Thou, Friendship, still shalt towering rise,
 And sink thine adversaries low:
 Thy well-built pile shall long endure,
 Through rolling years preserve its prime,
 Upon a rock it stands secure,
 And braves the rude assaults of Time.

Ye happy few, who here extend,
 In perfect lines, from east to west,
 With fervent zeal the Lodge defend,
 And lock its secrets in each breast:
 Since ye are met upon the square,
 Bid love and friendship jointly reign,
 Be peace and harmony your care,
 Nor break the adamant chain.

Behold the planets how they move,
 Yet keep due order as they run;
 Then imitate the stars above,
 And shine resplendent as the Sun:
 That future masons, when they meet,
 May all our glorious deeds rehearse,
 And say, their fathers were so great,
 That they adorn'd the universe.

SONG XI.

[Tune, Arno's Vale.]

WHEN my divine Althæa's charms
 No more shall kindle soft alarms,
 And the keen lightning of her eye
 Passes unfelt, unheeded by;
 When moral Beauty's heavenly form
 Shall cease the frozen soul to warm;
 When manners thus corrupt we see,
 Farewell the sweets of MASONRY!

When Science shall withdraw her light,
 And Error spread a Gothic night;
 When Pity's sacred source is dry,
 No pearly drop to melt the eye;
 When Truth shall hide her blushing head,
 And famish'd Virtue beg her bread;
 When manners thus corrupt we see,
 Farewell the sweets of MASONRY!

But while the fair transport our sight,
 And moral Beauty's charms delight;
 While Science lifts her torch on high,
 And Pity thaws the melting eye;
 While Truth maintains despotic power,
 And Virtue charms without a dower;
 While manners thus unstain'd we see,
 All hail, the sweets of MASONRY!

SONG XII.

ON, on, my dear brethren, pursue your great lecture,
 Refine on the precepts of old architecture;
 High honour to masons the Craft daily brings,
 Who are brothers of princes, and fellows of kings.

We drove the rude Vandals and Goths off the stage,
 Reviving the art of Augustus' fam'd age;
 And Vespasian destroy'd the vast temple in vain,
 Since so many now rise where our principles reign.

The noble five Orders, compos'd with such art,
 Will amaze the fix'd eye, and engage the whole
 heart;

Proportion's sweet harmony gracing the whole,
 Gives our work, like the glorious creation, a soul.

Then, Master, and brethren, preserve your great
 name,

This Lodge so majestic will purchase you fame;
 Rever'd it shall stand till all nature expire,
 And its glories ne'er fade till the world is on fire.

See, see, behold here, what rewards all our toil,
 Invigorates genius, and bids nature smile:
 To our noble Grand Master let bumpers be crown'd,
 To all masons, a bumper, so let it go round.

Again, my lov'd brethren, again let it pass,
 Our ancient firm union cements with the glass:
 And all the contention 'mong masons shall be,
 Who better can work, or who better agree.

S O N G XIII.

HAIL, Masonry, thou craft divine!

Glory of earth, from Heaven reveal'd;
 Which doth with jewels precious shine,

From all but masons eyes conceal'd:

Thy praises due, who can rehearse,

In nervous prose, or flowing verse?

All craftsmen true distinguish'd are,
 Our code all other laws excel ;
 And what's in knowledge choice and rare,
 Within our breasts securely dwell.
 The silent breast, the faithful heart,
 Preserve the secrets of the Art.

From scorching heat and piercing cold,
 From beasts, whose roar the forest rends ;
 From the assaults of warriors bold,
 The masons' Art mankind defends.
 Be to this Art due honour paid,
 From which mankind receives such aid.

Ensigns of state that feed our pride,
 Distinctions troublesome and vain,
 By masons true are laid aside,
 Art's free-born sons such toys disdain ;
 Ennobled by the name they bear,
 Distinguish'd by the badge they wear.

Sweet fellowship, from envy free,
 Friendly converse of brotherhood ;
 The lodge's lasting cement be,
 Which has for ages firmly stood.
 A lodge thus built, for ages past
 Has lasted, and shall ever last.

Then let us celebrate the praise
 Of all who have enrich'd the Art,
 Let gratitude our voices raise,
 And each true brother bear a part.
 Let cheerful strains their fame resound,
 And living masons healths go round.

SONG XIV.

[*Tune, In Infancy, &c.*]

LET Masonry, from pole to pole,
 Her sacred laws expand,
 Far as the mighty waters roll,
 To wash remotest land:
 That Virtue has not left mankind,
 Her social maxims prove,
 For stamp'd upon the mason's mind
 Are Unity and Love.

Ascending to her native sky,
 Let Masonry increase;
 A glorious pillar rais'd on high,
 Integrity its base.
 Peace adds to olive boughs, entwin'd,
 An emblematic dove,
 As stamp'd upon the mason's mind
 Are Unity and Love.

SONG XV.

WHEN Heaven design'd that man should know
 All that was good and great below;
 This was the happy, choice decree,
 The blessings of Free-masonry.

Hence Peace and Friendship deign to smile,
 Instructive rules the hours beguile:
 In social joy and harmony
 Are spent the hours of Masonry.

To Beauty's shrine they homage pay,
 Its power they know, and own its sway;
 And this their toast will always be,
 Success to Love and Masonry.

Of modern learning, ancient lore,
 Masons possess an ample store ;
 At faction spurn, but loyalty
 Congenial is with Masonry.

When taste and genius both combine,
 To shape the stone or draw the line ;
 In fair proportion just and free,
 All own the power of Masonry.

Whate'er in sculptur'd skill we prize,
 Or domes are rear'd, or structures rise ;
 Such wonders ne'er mankind could see,
 But from the help of Masonry.

An edifice we're proud to own,
 Of wood not made, nor yet of stone ;
 Whose angles, squares, and symmetry,
 Are emblems of Free-masonry.

It's founded on a brother's love,
 Relief and Truth its pillars prove ;
 Its corner-stone is Charity ;
 The building 's then Free-masonry.

By Nature rear'd, improv'd by Art,
 The mansion view, a mason's heart,
 Which ne'er was equal'd, all agree,
 When modell'd by Free-masonry.

SONG XVI.

[Tune, Mulberry Tree.]

YE sons of fair Science, impatient to learn,
 What's meant by a Mason you here may discern ;
 He strengthens the weak, he gives light to the blind,
 And the naked he clothes—is a friend to mankind.

All

All shall yield to Masonry ;
 Bend to thee,
 Blest Masonry ;
 Matchless was he who founded thee,
 And thou, like him, immortal shalt be.

He walks on the level of Honour and Truth,
 And spurns the wild passions of Folly and Youth ;
 The Compass and Square all his frailties reprove,
 And his ultimate object is Brotherly Love.

The Temple of Knowledge he nobly doth raise,
 Supported by Wisdom, and Learning its base ;
 When rear'd and adorn'd, strength and beauty
 unite,
 And he views the fair structure with conscious
 delight.

With Fortitude blest'd, he's a stranger to fears,
 And govern'd by Prudence, he cautiously steers ;
 Till Temperance shews him the port of Content,
 And Justice unask'd, gives the sign of consent.

Inspir'd by his feelings, he bounty imparts,
 For Charity ranges at large in our hearts ;
 And an indigent brother reliev'd from his woes,
 Feels a pleasure inferior to him who bestows.

Thus a mason I've drawn, and expos'd to your view,
 And truth must acknowledge the figure is true ;
 Then members become, let's be brothers and
 friends,
 There's a SECRET remaining will make you amends.

SONG XVII.

[Tune, God save the King.]

HAIL, MASONRY divine!
 Glory of ages shine,
 Long may'st thou reign!
 Where'er thy lodges stand,
 May they have great command,
 And always grace the land,
 Thou Art divine!

Great fabrics still arise,
 And graze the azure skies,
 Great are thy schemes!
 Thy noble Orders are
 Matchless beyond compare:
 No Art with thee can share,
 Thou Art divine!

Hiram, the architect,
 Did all the craft direct
 How they should build;
 Sol'mon, great Isr'el's king,
 Did mighty blessings bring,
 And left us ground to sing,
 Hail, royal Art!

} Chorus 3 times.

SONG XVIII.

[By Brother Noorthouck.]

LET drunkards boast the power of wine,
 And reel from side to side;
 Let lovers kneel at Beauty's shrine,
 The sport of female pride:
 Be ours the more exalted part,
 To celebrate the masons' Art,
 And spread its praises wide.

To

To dens and thickets dark and rude
 For shelter beasts repair ;
 With sticks and straws the feather'd brood
 Suspend their nests in air :
 And man untaught, as wild as these,
 Binds up sad huts with boughs of trees,
 And feeds on wretched fare.

But Science dawning in his mind,
 The quarry he explores ;
 Industry and the Arts combin'd
 Improv'd all Nature's stores :
 Thus walls were built, and houses rear'd,
 No storms or tempests now are fear'd
 Within his well-fram'd doors.

When stately palaces arise,
 When columns grace the hall,
 When towers and spires salute the skies,
 We owe to masons all :
 Nor buildings only do they give,
 But teach men how within to live,
 And yield to Reason's call.

All party quarrels they detest,
 For Virtue and the Arts,
 Lodg'd in each true Free-mason's breast,
 Unite and rule their hearts :
 By these, while masons square their minds,
 The state no better subjects finds,
 None act more upright parts.

When Bucks and Albions are forgot,
 Free-masons will remain ;
 Mushrooms, each day, spring up and rot,
 While oaks stretch o'er the plain :
 Let others quarrel, rant, and roar ;
 Their noisy revels when no more,
 Still Masonry shall reign.

Our leathern aprons we compare
 With garters red and blue;
 Princes and Kings our brothers are,
 While they our rules pursue:
 Then drink success and health to all
 The Craft around this earthly ball,
 May Brethren still prove true!

SONG XIX.

COME let us prepare,
 We brothers that are
 Assembled on merry occasion:
 To drink, laugh, and sing,
 Be he beggar or king,
 Here's a health to an Accepted Mason.

The world is in pain
 Our secrets to gain,
 And still let them wonder and gaze on:
 They ne'er can divine
 The word or the sign
 Of a Free and an Accepted Mason.

'Tis this, and 'tis that,
 They cannot tell what,
 Nor why the great men of the nation
 Should aprons put on,
 And make themselves one,
 With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords,
 Have laid by their swords,
 Our myst'ry to put a good grace on;
 And ne'er been ashamed
 To hear themselves nam'd
 With a Free and an Accepted Mason.

Antiquity's pride
 We have on our side,
 To keep up our old reputation ;
 There's naught but what's good
 To be understood
 By a Free and an Accepted Mason.

We're true and sincere,
 And just to the Fair,
 Who will trust us on any occasion ;
 No mortal can more
 The Ladies adore,
 Than a Free and an Accepted Mason.

Then join hand in hand,
 By each brother firm stand,
 Let's be merry, and put a bright face on ;
 What mortal can boast
 So noble a toast
 As a Free and an Accepted Mason ?

SONG XX.

YE thrice happy few
 Whose hearts have been true,
 In concord and unity found ;
 Let us sing and rejoice,
 And unite every voice,
 To send the gay chorus around.

CHORUS.

Like pillars we stand,
 An immoveable band,
 Cemented by power from above ;
 Then freely let pass
 The generous glass
 To Masonry, Friendship, and Love.

The

The GRAND ARCHITECT,
 Whose word did erect
 Eternity, measure, and space,
 First laid the fair plan
 Whereon he began
 The cement of friendship and peace.

Whose firmness of hearts,
 Fair treasure of Arts,
 To the eye of the vulgar unknown;
 Whose lustre can beam
 New splendor and fame,
 To the pulpit, the bar, and the throne.

The great David's son,
 The wise Solomon,
 As written in Scripture's bright page;
 A Mason became,
 The fav'rite of Fame,
 The wonder and pride of his age.

Indissoluble bands
 Our hearts and our hands
 In social benevolence bind;
 For true to his cause,
 By immutable laws,
 A mason's a friend to mankind.

Let joy flow around,
 And peace, olive bound,
 Preside at our mystical rites;
 Whose conduct maintains
 Our auspicious domains,
 And freedom with order unites.

Nor

Nor let the dear maid
 Our mysteries dread,
 Or think them repugnant to love ;
 To Beauty we bend,
 Her empire defend,
 An empire deriv'd from above.

Then let us unite,
 Sincere and upright,
 On the level of virtue to stand :
 No mortal can be
 So happy as we
 With a brother and friend in each hand.

SONG XXI.

When a lodge of Free-masons are cloth'd in their
 In order to make a new brother, [aprons,
 With firm hearts and clean hands, they repair to
 And justly support one another. [their stands,

Trusty brother, take care, of eve-droppers beware,
 'Tis a just and a solemn occasion; [know,
 Give the Word and the Blow, that workmen may
 There's one asks to be made a Free-mason.

The Master stands due, and his officers too,
 While the craftsmen are plying their station ;
 The apprentices stand, right for the command
 Of a Free and an Accepted Mason.

Now traverse your ground, as in duty you're bound,
 And revere the authentic oration,
 That leads to the way, and proves the first ray
 Of the light of an Accepted Mason.

Here's

Here's Words, and here's Signs, and here's Problems and Lines,

And here's room too for deep speculation ;
Here Virtue and Truth are taught to the Youth,
When first he's call'd up to a Mason.

Hieroglyphics shine bright, and here light reverts
On the rules and the tools of vocation ; [light
We work and we sing, the craft and the king,
'Tis both duty and choice in a Mason.

What is said or is done, is here truly laid down
In this form of our high installation ;
Yet I challenge all men to know what I mean,
Unless he's an Accepted Mason.

The ladies claim right to come into our light,
Since the Apron, they say, is their bearing ;
Can they subject their will, can they keep their
tongues still,

And let talking be changed into hearing ?

This difficult task is the least we can ask,
To secure us on sundry occasions ;
When with this they comply, our utmost we'll try
To raise lodges for Lady Free-masons.

Till this can be done, must each brother be mum,
Tho' the fair-one should wheedle and tease on ;
Be just, true, and kind, but still bear in mind,
At all times that you are a Free-mason.

S O N G XXII.

[*Tune, Belleisle March.*]

In hist'ry we're told, how the lodges of old
Arose in the East, and shone forth like the Sun ;
But all must agree, that divine Masonry
Commenced when the glorious creation begun ;
With

With glory divine ; oh, long may'st thou shine,
Thou choicest of blessings, derived from above !
Then charge bumpers high, and with shouts rend
the sky,

To Masonry, Friendship, and brotherly Love.

Cho. With glory divine, &c.

Judea's great king, whose vast praises we sing,
With wisdom contriv'd, while the Temple he
plann'd ;

The mysterious Art then took place in each heart,
And Hiram with Solomon went hand in hand :
While each royal Name was recorded in fame,
Their works Earth and Heaven did jointly approve ;
Then charge bumpers high, and with shouts rend
the sky,

To Masonry, Friendship, and brotherly Love.

Cho. While each royal, &c.

Then masons were true, and the craft daily grew ;
They liv'd within compass, and work'd by the
square ;

In friendship they dwelt, no ambition they felt,
Their deeds were upright, and their consciences
On this noble plan Free-masons began, [clear ;
To help one another they mutually strove ;

Then charge bumpers high, and with shouts rend
the sky,

To Masonry, Friendship, and brotherly Love.

Cho. On this noble plan, &c.

Those maxims pursue, and your passions subdue,
And imitate those worthy masons of yore ; [guest,
Fix a Lodge in each breast, be fair Virtue your
Let Wisdom preside, and let Truth tile the door :

So

So shall we arise, to an immortal prize,
 In that blissful Lodge which no time can remove;
 Then charge bumpers high, and with shouts rend
 the sky,
 To Masonry, Friendship, and brotherly Love.
Cho. So shall we arise, &c.

SONG XXIII.

[By Brother JOHN RICHARDSON, of the ROYAL
 BRUNSWICK LODGE, Sheffield.]

ALONE from Arts and Science flow
 Whate'er instructs or charms the eye;
 Whate'er can fill the mind with awe;
 Beneath yon arched azure sky.

With heav'nly true mechanic skill,
 Our great Almighty Master wrought;
 And in six days he did fulfil,
 What far surpasses human thought.

Firm in the centre fixed he
 The Sun to guide the rolling spheres;
 The Moon by night a light to be,
 And mark us out the months and years.

What tho' no pow'rful lever's seen,
 Nor axle, wheel, or pulley there;
 Yet they have ever constant been,
 As Time and Truth to us declare.

Just so, our true Masonic fame,
 On lofty lasting columns stands;
 Grac'd with a royal BRUNSWICK's name,
 And rear'd beneath his ruling hands.

SONG XXIV.

[To the Brethren of ST. JAMES'S LODGE, Tarbolton.
By ROBERT BURNS.]

[*Tune*, Good night, and joy be wi' you a'.]

ADIEU! a heart-warm, fond adieu!

Dear brothers of the mystic tie!

Ye favour'd, ye enlighten'd few,

Companions of my social joy!

Tho' I to foreign lands must hie,

Pursuing fortune's slidd'ry ba',

With melting heart, and brimful eye,

I'll mind you still, tho' far awa'.

Oft have I met your social band,

And spent the cheerful festive night;

Oft, honour'd with supreme command,

Presided o'er the sons of light:

And by that hieroglyphic bright,

Which none but Craftsmen ever saw;

Strong mem'ry on my heart shall write

Those happy scenes, when far awa'!

May Freedom, Harmony, and Love,

Unite you in the grand design,

Beneath th' omniscient eye above,

The glorious Architect divine!

That you may keep th' unerring line,

Still rising by the plummet's law,

Till order bright completely shine,

Shall be my pray'r when far awa'.

And you, farewell! whose merits claim

Justly that highest badge to wear;

Heav'n blest your honour'd, noble name,

To Masonry and Scotia dear!

A last request permit me here,
 When yearly ye assemble a',
 One *round*, I ask it with a tear,
 To him, "The Bard that's far awa'."

S O N G XXV.

As long as our coast shall with whiteness appear,
 Still Masons stand foremost in verse;
 While Harmony, Friendship, and Joys are held dear,
 New bands shall our praises rehearse.

C H O R U S.

Tho' lodges less favour'd, less happy, decay,
 Destroy'd by old Time as he runs;
 Tho' Albions, Gregorians, and Bucks, fade away,
 Still Masons shall live, shall live in their sons.

If Envy attempt our success to impede,
 United we'll trample her down;
 If Faction should threaten, we'll shew we're agreed,
 And Discord shall own we are one.

Cho. Tho' lodges, &c.

While with ardour we glow this our Order to raise,
 Promoting its welfare and peace,
 Old Masons return our endeavours to praise,
 And new ones confirm the increase.

Cho. Tho' lodges, &c.

Go on, cry our parents, for Time is your friend,
 His flight shall increase your renown;
 And Mirth shall your guest be, and Bacchus attend,
 And Joy all your meetings shall crown.

Cho. Tho' lodges, &c.

SONG XXVI.

[On the Revival of Masonry in Cornwall.]

[Tune, Vicar of Bray.]

WHEN Masonry expiring lay,
 By knaves and fools rejected,
 Without one hope, one cheering ray,
 By worthless fools neglected;
 Fair Virtue fled,
 Truth hung her head,
 O'erwhelm'd in deep confusion;
 Sweet Friendship too
 Her smiles withdrew
 From this blest Institution.

Cho. Fair Virtue fled, &c.

Cornubia's sons determin'd then
 Free-masonry to cherish,
 They rous'd her into life again,
 And bid fair Science flourish.
 Now Virtue bright,
 Truth rob'd in white,
 With Friendship hither hastens,
 All go in hand,
 To bless the band,
 Of upright Cornish Masons.

Cho. Now Virtue bright, &c.

Since Masonry's reviv'd once more,
 Pursue her wise directions,
 Let Circumspection go before,
 And Virtue square your actions;
 Unite your hands
 In Friendship's bands,

Supporting one another ;
 With honest heart,
 Fair Truth impart,
 To every faithful brother.

Cho. Unite your hands, &c.

Let coxcombs grin, and critics sneer,
 While we are blythe and jolly,
 Let fops despise the badge we wear,
 We laugh at all their folly ;
 Let empty fools
 Despise our rules,
 By Jove, we ne'er will heed 'em,
 Say what they will,
 We're Masons still,
 And will support our freedom.

Cho. Let empty fools, &c.

But may kind Heaven's gracious hand
 Still regulate each action ;
 May every lodge securely stand
 Against the storms of faction ;
 May Love and Peace
 Each day increase
 Throughout this happy nation,
 May they extend,
 Till all shall end
 In one great conflagration.

Cho. May Love and Peace, &c.

SONG XXVII.

[*Tune, In Infancy.*]

HAIL, Masonry ! thou sacred Art,
 Of origin divine !
 Kind partner of each social heart,
 And fav'rite of the Nine !

By

By thee we're taught, our acts to square,
To measure life's short span;
And each infirmity to bear
That's incident to man.

Cho. By thee, &c.

Tho' Envy's tongue should blast thy fame,
And Ignorance may sneer,
Yet still thy ancient honour'd name
Is to each brother dear:

Then strike the blow, to charge prepare,
In this we all agree,

"May Freedom be each Mason's care,
"And every Mason free."

Cho. Then strike the blow, &c.

S O N G XXVIII.

[Sung at a Provincial Grand Lodge for the County
of Cornwall, held at Truro on the Festival of St.
John the Baptist, 24th June 1779.]

[*Tune, Casino.*]

COME, ye Masons, hither bring
The tuneful pipe and pleasing string,
Exalt each voice,
Aloud rejoice,
And make the spacious concave ring:
Let your hearts be blythe and gay,
Joy and mirth let all display,
No dull care
Shall enter here,
For this is Masons' holiday.

Cho. Let your hearts, &c.

Friendship here has fix'd her feat,
 And Virtue finds a calm retreat ;
 Go tell the fool,
 'Tis Wisdom's school,
 Where Love and Honour always meet.
 Cho. Let your hearts, &c.

Social pleasures here invite,
 To fill the soul with sweet delight,
 While hand in hand
 Our friendly band
 In Love and Harmony unite.
 Cho. Let your hearts, &c.

May we oft assemble here,
 And long the badge of honour wear,
 May joy abound,
 And we be found
 For ever faithful and sincere.
 Cho. Let your hearts, &c.

Take the flowing glass in hand,
 And drink to your Provincial Grand,
 Long may he reign,
 The cause maintain,
 And lodges flourish through the land.
 Cho. Let your hearts, &c.

S O N G XXIX.

[By J. BISSET, Steward of ST. ALBAN'S LODGE,
 and Provincial G. S. for the County of Warwick.]

A MASON's life's the life for me,
 With joy we meet each other,
 We pass our time with mirth and glee,
 And hail each friendly brother :

In

In lodge no party feuds are seen,
 But careful we in this agree,
 To banish care or spleen.
 The Master's call, we one and all
 With pleasure soon obey;
 With heart and hand we ready stand,
 Our duty still to pay.

But when the glass goes round,
 Then mirth and glee abound,
 We're all happy to a man;
 We laugh a little, we drink a little,
 We work a little, we play a little,
Cho. We laugh, &c.
 We sing a little, are merry a little,
 And swig the flowing can.
 And swig, &c.

See in the east the Master stands,
 The Wardens south and west, Sir,
 Both ready to obey command,
 Find work, or give us rest, Sir.
 The signal given, we all prepare,
 With one accord obey the word,
 To work by rule or square:
 Or if they please, the ladder raise,
 Or plumb the level line;
 Thus we employ our time with joy,
 Attending every sign.

But when the glass goes round,
 Then mirth and glee abound,
 We're all happy to a man;
 We laugh a little, and drink a little,
 We work a little, and play a little,
Cho. We laugh, &c.
 We sing a little, are merry a little,
 And swig the flowing can.

Th' Almighty said, "Let there be light,"
 Effulgent rays appearing
 Dispell'd the gloom, the glory bright
 To this new world was cheering:
 But unto Masonry alone,
 Another light, so clear and bright,
 In mystic rays then shone;
 From east to west it spread so fast,
 That, Faith and Hope unfurl'd,
 We hail with joy sweet Charity,
 The darling of the world.
 Then while the toast goes round,
 Let mirth and glee abound,
 Let's be happy to a man;
 We'll laugh a little, and drink a little;
 We'll work a little, and play a little,
Cho. We'll laugh, &c.
 We'll sing a little, be merry a little,
 And swig the flowing can.

SONG XXX.

[*Tune*, From the East breaks the Morn.]

WHILST each poet sings, of great princes and kings,
 To no such does my ditty belong:
 To no such does my ditty belong:
 'Tis freedom I praise, that demands all my lays,
 And Masonry honours my song:
 And Masonry honours my song.
Cho. 'Tis freedom I praise, &c.

Within compass to live, is a lesson we give,
 Which none can deny to be true;
 Which none can, &c.

All

All our actions to square, to the time we take care,
And Virtue we ever pursue;

And Virtue we ever, &c.

Cho. All our actions, &c.

On a level we are, all true brothers share
The gifts which kind Heaven bestows;

The gifts, &c.

In friendship we dwell; none but Masons can tell
What bliss from such harmony flows;

What bliss, &c.

Cho. In friendship we, &c.

In our mystical school, we must all work by rule,
And our secrets we always conceal;

And our, &c.

Then let's sing and rejoice, and unite every voice,
With fervency, freedom, and zeal;

With fervency, &c.

Cho. Then let's sing, &c.

Then each fill a glass, let the circling toast pass,
And merrily send it around;

And merrily, &c.

Let us Masonry hail, may it ever prevail,
With success may it ever be crown'd!

With success, &c.

Cho. Let us Masonry, &c.

SONG XXXI.

[By Brother STANFIELD.]

[Tune, Contented I am, &c.]

GRAVE bus'ness being clos'd—and a call from the
The bowl of refreshment we drain: [fouth—
Yet e'en o'er our wine we reject servile sloth,
And our rites 'midst our glasses retain.

My brave boys, &c.

With

With loyalty brighten'd, we first toast the King—
 May his splendour and virtues entwine!—
 And, to honour his name, how we make the lodge
 ring,

When *the King and the Craft* we combine.

May the Son's polish'd graces improve on the Sire—
 May the arts flourish fair from his smile—
 And long our Grand Master, with wisdom and fire,
 Give beauty and strength to the pile!

As the ruby-lipp'd wine its soft spirit imparts,
 Louder strains and fresh ardours abound:
 What a glow of true pleasure enlivens our hearts,
 When our honour'd *Provincial* goes round.

The *absent* we claim, tho' dispers'd round the ball—
 The *silent* and *secret*, our friends—
 And one *honour'd guest*, at our magical call,
 From the grave of concealment ascends.

Immortal the strain, and thrice-awful the hand,
 That our rites and libations controuls;
 Like the sons of Olympus, 'midst thunders we stand,
 And with mysteries ennoble our bowls.

What a circle appears, when the border entwines—
 How grapple the links to each soul!
 'Tis the zodiac of friendship embellish'd with signs,
 And illum'd by the star in the pole.

Thus cemented by laws, unseen and unknown,
 The universe hangs out its frame: [shewn,
 And, thus secretly bound, shall our structure be
 Till creation shall be but a name.

SONG XXXII.

[By Brother JOHN RICHARDSON, of the ROYAL
BRUNSWICK LODGE, Sheffield.]

“ O WHAT a happy thing it is,
Brethren to dwell in unity !”
Whilst ev’ry action’s squar’d by *this*,
The true base-line of Masonry,
Our plum-rule fixed to the point,
The Angle of Uprightness shews ;
From side to side, from joint to joint,
By steps the stately mansion rose.

Whate’er the order or the plan,
The parts will with the whole agree ;
For, by a geometric man,
The work is done in symmetry.
From East to West, from North to South,
Far as the foaming billows roll ;
Faith, Hope, and silver-braided Truth,
Shall stamp with worth the Mason’s soul.

But, chiefest, come, sweet Charity,
Meek, tender, hospitable guest ;
Aided by *those*, inspir’d by *thee*,
How tranquil is the Mason’s breast !
An olive branch thy forehead binds,
The gift that peerless Prudence gave ;
An emblem of congenial minds,
And such masonic brethren have.

SONG XXXIII.

[*Tune*, Balance a Straw.]

WHEN the Sun from the East first salutes mortal
eyes,
And the sky-lark melodiously bids us arise ;

With our hearts full of joy, we the summons obey,
Straight repair to our work, and to moisten our clay.

On the traffel our Master draws angles and lines,
There with freedom and fervency forms his designs;
Not a picture on earth is so lovely to view,
All his lines are so perfect, his angles so true.

In the West see the Wardens submissively stand,
The Master to aid, and obey his command;
The intent of his signals we perfectly know,
And we ne'er take offence when he gives us a blow.

In the lodge, sloth and dulness we always avoid,
Fellow-crafts and apprentices all are employ'd:
Perfect ashlers some finish, some make the rough
plain,

All are pleas'd with their work, and are pleas'd
with their gain.

When my Master I've serv'd seven years, perhaps
more,

Some secrets he'll tell me I ne'er knew before;
In my bosom I'll keep them as long as I live,
And pursue the directions his wisdom shall give.

I'll attend to his call both by night and by day,
It is his to command, and 'tis mine to obey;
Whensoever we are met, I'll attend to his nod,
And I'll work till high twelve, then I'll lay down
my hod.

THE END.





Preston, William

Illustrations of masonry

London 1796

H.g.hum. 442 g

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